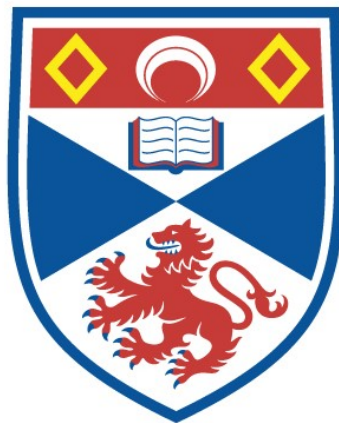


RELIGIOSITY AND PREJUDICE IN A WESTERN AND ISLAMIC CONTEXT

Bashar Albaghli

A Thesis Submitted for the Degree of PhD
at the
University of St Andrews

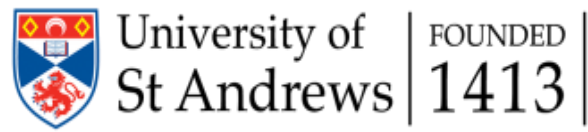


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Religiosity and prejudice in a Western and Islamic context

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Doctorate of Philosophy in Psychology

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August 2017

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Acknowledgement

I would like to thank my mother Awatif for all her love and support since I was a child, I am very grateful to have her in my life, it is because of her endless love I have become the man I am today. I am also grateful for my Grandmother Bibi who has always been by my side and always woke me up at dawn before school to help me study for my exams since I was in secondary school.

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I am lucky to be in St Andrews, it has been a remarkable and life turning experience. St Andrews will remain one of the most important chapters in my life, it is that place that pushed me to take it to the next level.

Abstract

This thesis examines the relationship between religiosity and prejudice in both a Western and Islamic context. The first part of the thesis examines the relationship between Christian religiosity and anti-Islamic attitudes (attitudes towards Islam and Muslims). The Muslim groups included Muslims from the Arabian Gulf, Asia, Middle-East, and native-born Muslims living in the West. Religious measurements focused on Christians were explored with measures of Fundamentalism, Intrinsic/Extrinsic religious orientations and the Post-Critical Belief scale. Two Studies were conducted in the UK (Study 1; $N=339$ and Study 2; $N=299$) and the results revealed that fundamentalism predicted negative attitudes toward Islam and Muslims. Further, the Factor Analyses (FA) and Structural models (SEM) supported a single underlying dimension for anti-Islamic attitudes (outcome variables).

Next, two additional studies were carried out in the US, with Study 3 ($N=228$) conducted immediately prior to the 2016 US Presidential elections including similar measures of Islamophobia and multiple measures of religiosity. The same sample was followed up several months after the elections (Study 4; $N=111$). The results in the American context were in line with the previous studies in the UK. Following these studies in a Western context, the final study was conducted (in Arabic) in an Islamic context (Study 5; $N=270$). Most of the sample participants were from Kuwait, Saudi Arabia, Iraq, Egypt, and followed by other Arab countries. The sample also included Sunni, Shia, and ex-Muslims.

Since there has been less research on these issues in the Islamic context, new measures were developed to look at general Muslim religiosity, Islamic Fundamentalism, attitudes toward Christians, Jewish, and toward the West. The new scales were analysed using factor analysis, and the overall data examined with SEM to explore models analogous to those explored in the UK and US contexts. The findings in the study reveal that Muslim religiosity and Islamic fundamentalism are significant predictors of prejudiced attitudes toward Christians, Jewish, and the West. The conclusion highlights the importance of these findings, specifically to clarify the role of religion on these particular prejudices that are so central to current world conflicts. Limitations and avenues for future research are also discussed.

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INTRODUCTION

Social scientists differ in the precise way in which they define "prejudice" although most agree that it involves a prejudgment, usually negative, about a group or its members (Jones, 1997; Fiske, 1998; Nelson, 2002). Allport (1954), for example, defined prejudice as "an antipathy based on faulty and inflexible generalization. It may be felt or expressed. It may be directed toward a group or an individual of that group." Brown (1995, 2010) defines prejudice as "any attitude, emotion or behaviour towards members of a group, which directly or indirectly implies some negativity or antipathy towards that group."

Approximately 5.8 billion people described themselves as religious in 2007 (Zuckerman, 2007); almost 85% of the world's population. There is a long-standing paradox within the study of religion and prejudice: religions that claim to show love and acknowledgment tend to create supporters who are more biased and bigoted than the non-religious (Allport and Ross, 1967). Moreover, decades of research have accumulated to demonstrate that religiosity can indeed be associated with tolerance, but also with prejudice (Hunsberger and Jackson, 2005).

It is difficult to deny the evident conflict that occurs between different religious groups. A few examples would be the violent conflict that took place in Ireland between the Protestants and Catholics, the continued conflict between the Jews and Muslims in the Middle East, the conflict in Nigeria between the Christians and Muslims, and the life-threatening and brutal war in Syria that is driven by Shia and Sunni Muslims. Thus, we believe that it is worth the effort and time to study the underlying factors behind the relationship between religion and prejudice, that in some extreme cases may even lead to violence and terrorism.

The sensitivity behind this subject is that it is related to human lives and their existence, and what could be more important than understanding why are some humans capable of doing the most damaging things in the name of their religion? What drives all this prejudice, discrimination, hatred, and violence? What is the link between religion and prejudice? And what are some of its underpinnings that play a vital role in assisting us understand this relationship? These are some of the questions that this PhD thesis is aiming to address.

Earlier studies in the field found a positive relationship between religiosity and prejudice (Levinson & Sanford, 1944; Allport & Kramer, 1946; Pettigrew, 1959). Moreover, studies in both the US and the UK have linked general religiousness with both racial and homosexual prejudices (Rowatt et al., 2009). This latter association is perhaps unsurprising since different religious groups teach that homosexuality is a sin and that homosexuals should be punished (Leviticus 18:22, Bible Gateway; Al-A'raaf 7:80-84, The Quran). The same groups also teach that non-believers are doomed to an unpleasant afterlife and that members should avoid contact with them. In fact, some researchers went as far as claiming that religiously based prejudice and conflict are disturbingly evident in the world, as evidenced in almost daily news reports (Juergensmeyer, 2000).

On the other hand, the tolerance association between religion and prejudice does not appear general; a recent meta-analysis ($N = 5,861$) on twenty-five studies has shown that some orientations are associated with greater tolerance toward some groups but increased prejudice toward others (Hunsberger and Jackson, 1995). For example, Canadian Christians have reported prejudice against some out-groups (e.g., racism towards minorities living in Canada) is not acceptable, while prejudice against others is not forbidden and may in some cases even be encouraged (e.g., toward homosexuals).

Hunsberger described homosexual prejudice as being allowed compared to racism prejudice which wasn't allowed. In addition, Hunsberger and Jackson (1995) stated how it is important in considering the religion-prejudice relationship to recognize that prejudice does not necessarily entail antipathy, that people may be unaware of their own prejudice, and that religious teachings may sometimes be seen to justify prejudice. Given all these facts, links between religion and prejudice become more understandable.

Much of the research in the field of psychology connecting religion and prejudice in a western context began with the work of Gordon Allport and his idea of intrinsic and extrinsic religious motivations. One of the key themes that emerged in Allport's work (1954) was an attempt to clarify the paradox between religion and prejudice. This led to the creation of the Religious Orientation Scale (ROS) that started a large field of research linking religious motivation, not only to prejudice but also to a variety of individual traits.

In the 1960's, this work looked primarily at racial prejudice, mostly prejudice against African-Americans, but also included studies involving anti-Semitism. Beginning in the late 1980's researchers began to include homophobia or homosexual prejudice in their research of intolerance (e.g. McFarland 1989).

Recently, scholars have shown increased interest in examining prejudice toward Muslims. Muslims and Arabs have replaced the minority status that Jews once experienced (Keene, 2011). Cross-cultural data taken from the European Values Survey (EVS) revealed that across forty-seven countries, anti-Muslim prejudice ranged widely. For example, in 2008 in Iceland, 7.5% of people reported that they would not like to have Muslims as neighbours, while this number rose to 46.7% in Lithuania (Doebler, 2014). Moreover, EVS data show that prejudice toward Muslims was substantially greater than toward immigrants in most, but not all, countries of Western and Eastern Europe, in both

1999 (higher in 22/29 countries; Strabac, 2009) and in 2008 (higher in 34/47 countries; Doeblér, 2014). In some countries, there was no difference between prejudice toward immigrants and Muslims, while in others, generalized immigrant prejudice was higher than Muslim prejudice.

Recently, concerns about Islam and Muslims have been a focus throughout the western media. This could be attributed to several factors. One of them could be related to the fact that recently many of the terrorist attacks against Europe were in the name of Islam. In addition, with the recent wars in the Middle East and after the Arab Spring, it became obvious that more Muslims are leaving their countries and moving to the West. This has led to some concerns about how Muslims fit in western nations. In fact, some right wing western leaders have made it loud and clear that Muslims are a threat to their countries.

Moreover, many polls in Europe and the United States reveal that Islam and Muslims are viewed in a very negative way (Chahuan, 2005; Deane & Fears, 2006). In addition, the Arab community represents the most important minority in many European countries, being also the target of prejudice (Sergent et al, 1992; Killoran, 1998; Soubiale & Roussiau, 1998; Withol-de-Wenden, 1998; Lamont et al, 2002). Thus, being an important minority in addition to being viewed as an outsider makes studying such groups interesting and useful.

In this project, we conduct scientific studies that take advantage of some powerful statistical methods in analysis. This will not only give us a better understanding of the relationship between religion and prejudice in different contexts, but will also give us more accurate results regarding how this relationship functions. To examine the relationship between religion and prejudice against different Muslims groups including

Arab-Muslims in this project several aspects were taken into consideration. First of all, it was important to review the use of measures of religiosity to see what measures might prove the most theoretically and practically useful. There was a need to define and distinguish between measurements that are still functioning properly, and the ones that may be outdated and need revising and development. Secondly, several constructs of prejudice against Islam and Muslims were also thoroughly analysed for the same above reasons. In addition, we won't be able to fulfil all the goals above without having an accurate understanding of how westerners view Islam and Muslims.

Thus, we will also need to closely examine the dimensions of anti-Islamic attitudes. Are westerners viewing Islam and Muslims as one thing? Or are there distinctive differences in the way they view and evaluate them? By studying anti-Islamic constructs, we will determine whether anti-Islamic attitudes are unidimensional or multidimensional. Therefore, various social and political attitude constructs will be used and added in the studies to assist in accomplishing this target. For instance, a Contested Social Attitude (CSA) construct that contains a group attitude dimension, a moral attitude dimension, and a civic attitude dimension will allow for further exploration on the facets that correlate with anti-Islamic attitudes (a detailed explanation on this will follow in the studies).

In this thesis, we study western people's attitudes toward separate groups and races of Muslims to enable us to examine the relationship between religiosity and prejudice in these countries which will allow for useful comparisons on diverse levels. We study this relation in a British and an American context which provides us with insights on how this relation exists in both countries (see Chapter five). Further, we also have a study that is conducted in an Islamic community and includes a sample that comes from several Muslim countries which will be useful in assisting the researchers to understand how

religiosity and prejudice functions in an Islamic context compared to the West (see Chapter seven).

This project is divided into two phases. In the first phase of the project the focus will be on studying to what extent religion plays a role in making or breaking prejudice toward Muslims in the West along with exploring several possibilities behind what drives people to be prejudiced and how is this related to Christian fundamentalism. In the second phase of the project the focus will shift on studying to what extent religion plays a role in making Muslims prejudiced toward Christians, Jews, and anti-western in general.

In the first study (UK based), we measure the relationship between religiosity and prejudice in a British context mainly by using a four-item scale of the Religious Fundamentalism (RF) construct. We also add several related constructs highly linked to the study of prejudice (e.g. Social Dominance Orientation, Right-Wing Authoritarianism). The logic behind adding these constructs along with the religiosity measurement is to determine the impact of other variables in making individuals prejudiced toward Muslims compared to the religiosity aspect. We could have limited the studies to using religiosity constructs only but it would have left a gap in our story.

Further, one of the focal goals in the first study was to determine if anti-Islam is unidimensional or consists of several dimensions. For the sake of accuracy, it was necessary and important to check how the participants are interpreting the outcome variables (anti-Islamic constructs; Islamophobia and Anti-Arab Attitudes scales) we have chosen to use in the first study and whether the participants are viewing Muslims and Arabs as one thing or in a distinctive manner. Thus, to achieve this goal we use several statistical analytical approaches such as factor analysis and canonical correlation as empirical methods to test the dimensionality of anti-Islam. In this study, we also take

advantage of conducting mediation analysis by developing structural equation models that can show the indirect effects of mediators and how they interact between the predictors and outcome variables. We continue to use mediation analysis in most of the studies to fill a void that was left in earlier studies in the field that did not pay much attention to it.

In the second study (UK based), we add two more religiosity constructs in addition to extending the items of the religiosity construct (Religious Fundamentalism) that we used in the first study. The reason behind this, is because it is important to carefully examine the link between religion and prejudice by other religiosity instruments as well rather than just rely on one religiosity measurement and reach early conclusions that may lack the proper understanding of this complicated relationship. Specifically, we extended RF from 4 items to twelve items (using the full scale). We also add the revised Intrinsic/Extrinsic Religiosity Orientation Scale (I/E-R), and the Post-Critical Belief Scale (PCBS), all which have been previously used and published by scholars to study the paradox between religion and prejudice.

Adding multiple religiosity measurements in one study provided the researchers with an excellent opportunity to compare between the religiosity variables and determine which ones are empirically reliable, valid, and are still relevant to the field of the scientific study of religion. The investigation of the dimensionality of anti-Islamic constructs continued in this study as well, since we were keen to test if more studies could reveal different results than what we had in the previous study regarding the dimensions of anti-Islam. Furthermore, mediation analysis and structural equation modelling were also present in the second study.

In the third study, we replicated the second study survey and used the same questionnaire but addressed the questions to an American audience rather than a British

audience since this study was conducted in the United States. We also extended the survey by adding several political oriented questions since we launched the survey just in time before the 2016 American elections took place, and the last candidates standing back then were Donald Trump and Hillary Clinton.

Additionally, the empirical research on both the religiosity predictors and criterion variables was tested in a new context (US based). The advantage in this study was testing the previous constructs in a different context and examining if different results could be yielded. Thus, we began with conducting a factorial structural analysis on all the applied religiosity predictors (RF, I/E-R, PCBS), and then run another factor analysis on the criterion variables (prejudice toward Muslims). Moreover, we carried on with the exploration of testing the dimensionality of anti-Islam to allow the constructs to be tested in multiple contexts which will give more confidence in their reliability. Comparable to previous studies, we developed multiple models (five models; Chapter five) that are relevant to the American context and would further enhance and expand our understanding of the relationship between religion and prejudice.

The fourth study was a follow up study of the third American study, but since we already collected data of the participant's religiosity levels, we mainly focused on their attitudes toward the Muslim ban applied by President Donald Trump. It should be noted that in the fourth study we used the third study data for measuring the religiosity levels of our participants because it was unlikely that the participant's level of religiosity will change in a few months (study four was conducted after three months of study three). In this study, we also collected data about participant's political affiliation, preferred party, and their choice of president.

The second phase of the project shifted from examining the relationship between religion and prejudice in the West to the Islamic world (Study five; see Chapter seven). This allowed the researchers with the opportunity of studying attitudes toward westerners from a Muslim and Arab perspective. It also permitted us to understand how the interaction between religion and prejudice functions and utilizes in the Arab-Muslim world (based on data collected from several Arab countries) compared to the western domain.

During this phase, it was essential to ensure that we use Muslim religiosity instruments with construct validity. We continued to use the familiar Religious Fundamentalism Scale (Altemeyer and Hunsberger, 2004) since Altemeyer described it as a scale that was designed to measure attitudes about one's religious beliefs, rather than adherence to only one set of beliefs, and that it is intended to capture fundamentalism in many faiths and not just one faith. However, to warrant that we capture Muslim religiosity, we added a construct that was developed to be used in a Muslim context. Thus, we used a Muslim religiosity (MR) instrument that was used and modified in previous studies (El-Menouar, 2014).

To ensure variety in this study and to gather further insights about the Islamic community, we took it a step further and created our own version of Islamic Fundamentalism (IS-F), the construct was tailored based on an Arab-Muslim culture. The idea behind this scale was to define and capture what is considered fundamentalist in the Arab-Muslim world and what aspects of Muslim religiosity are more relevant and related to fundamentalism. This task was challenging, it required that the main researcher watch tons of videos of Muslim Imams (Islamic leader position) and scholars that defined what is a good and bad Muslim. Also, years of reading and observing Imam's behaviour and

speech on TV, news, and social media was mandatory to ensure to come up with a measurement that was unique, original, and most importantly related to the context. Regarding the criterion variables in this study, we used anti-Christianity and anti-Judaism instead of anti-Islam and anti-Arab which were used in previous studies. This of course was required since Arabs were the dominant sample in this study. We also developed a scale related to general attitudes toward the West (Anti-Western Attitudes Scale; AWS) to measure Arab-Muslims attitudes toward western people regardless of their religious affiliation.

This scale was used to help us conclude if there are differences between Muslim's prejudiced attitudes toward religious groups (Christians and Jews) compared to the West. We were also interested in exploring whether there is any relationship or correlations between anti-western attitudes, anti-Christianity, and anti-Judaism. We are attentive in understanding the mechanics of prejudice and what defines it in the Middle East compared to the western nations, and how all this relates to the levels and types of religiosity of participants. Finally, as previously stated, one of the advantages of this study is that data was collected from several different Muslim countries simultaneously rather than conducting a separate study per country.

To sum up, the value and strength of this PhD research comes from empirically validating and statistically testing the reliability and validity of previous and current constructs relevant to the study of religion and prejudice in the West. Further, we explore the underpinnings behind prejudice toward Muslims using a variety of advanced statistical methods (i.e. factor analysis, canonical correlation, analysis of variance, mediation analysis, and structural equation modelling) to determine the dimensionality of anti-Islamic attitudes constructs. However, the project is not only limited to the exploration of

measurements of those in the West toward Muslims but the research is further expanded to cover Muslims attitudes toward the West as well. We find it critical and important to understand Muslim's attitudes toward the West the same way it is important to understand western people's attitudes toward Muslims. Eventually, this will allow us to identify the differences and similarities between both civilizations. We believe that a better understanding of a Muslim culture could lead to adapting better strategies for Muslim's integration in the West, and ultimately could assist in minimizing the conflict between cultures.

Finally, it is central to state that even though previous scholars have explored Muslim attitudes toward the West, but many of the studies used scales that were originally used to measure religiosity levels and prejudice in a western population. Thus, we have differentiated this study by using modified constructs and even creating new scales that are founded on Muslim beliefs and ideologies to fill this void to avoid wrong interpretations that may have occurred in previous research since the researchers neglected or underestimated the significant impact of using measurements that were developed for a certain region or a specific group.

We hope that this study will be a valuable asset to the field of the scientific study of religion, the psychology of religion, and other related fields to this exciting subject.

Literature Review

2.1 Religion and Prejudice

Although researchers have long been interested in studying the relationship between religiosity and prejudice, early research was limited by poor measurements (Kirkpatrick and Hood, 1990). Earlier religious studies divided people into church and non-church goers, allowing only the simple conclusion that people who attend church are more likely to be prejudiced (Merton, 1940; Levinson & Sanford, 1944).

In their influential work, Allport and Ross (1967) distinguished between two dimensions of religiosity: the intrinsic and extrinsic religious orientations. Allport (1954) initially conceptualized these orientations (“mature” versus “immature” religion) as opposite poles of a continuum, but later work has demonstrated that intrinsic/extrinsic orientations are best characterized as independent dimensions of religiosity. Individuals with an intrinsic orientation are thought to have fully internalized the values of their religion, so that religion is a “master motive” in their lives. Intrinsically oriented individuals typically agree with statements such as “My religious beliefs are what really lie behind my whole approach to life” (Allport & Ross, 1967).

In contrast, individuals with an extrinsic orientation use religion for nonreligious instrumental ends: to expand their social network and enhance their status. In this sense, the extrinsically oriented individual “uses” religion instead of “living” it (Allport, 1954). For example, individuals with an extrinsic orientation tend to agree with statements such as “One reason for my being a church member is that such membership helps to establish a person in the community” (Allport and Ross, 1967). Allport was convinced that people who were on the extrinsic religious orientation side were the ones that were more prejudiced. In contrast, intrinsically oriented religious individuals were expected to

express lower levels of prejudice, due to the internalization of values of tolerance that characterizes their orientation (Allport 1954).

Donahue's review (Donahue, 1985) revealed that the religious orientation scale had been used in more than 70 studies since the mid-1980, in order to assess the impact of religious orientation on various subjects including mental and physical health. He stated that the Intrinsic/Extrinsic Religious orientation scale of Allport has been widely used, and is a very good measurement of religiosity. However, he pointed out the differences between the I (intrinsic) and the E (extrinsic). Donahue argued that the (I) is a good, unidimensional, non-doctrinal indicant of religion devotion and dedication. On the other hand, he defined the (E) as a measurement that tends to give religion a bad name. Donahue finally concluded that the Intrinsic/Extrinsic religiosity scale holds the potential for being among the most useful empirical instruments in the study of religion (Donahue, 1985).

Daniel Batson and his partners augmented the work of Allport in two important ways. Initially, Batson redefined the intrinsic orientation as a more dogmatic identification with the practices, and literal beliefs of their religion (Batson, 1976). Following that, Batson introduced a new dimension of religiosity (Quest dimension), he described this dimension as the only religiously dimension that is valid and healthy, accepts ambivalence, confronts the complexities of life in all its uncertainties, and accepts the "existential finitude" of one's existence in a mode compatible with true compassion and concern for others (Batson, 1976).

According to Batson, an individual who scores highly on the quest dimension is more likely to value questions and doubts rather than definite and final answers regarding his religion, and thus typically agrees with statements such as "Questions are far more central to my religious experience than are answers". Nevertheless, even with Batson's efforts

and ambitions to add a new concept to the psychology of religion, and even though he revised the two-dimensional religious orientation model and expanded it into a three dimensional model which included intrinsic, extrinsic and quest religious orientations Batson et al. (1993). Yet, Batson's work was heavily criticized to the extent that some scholars described his work as flawed, flawed on both conceptual and empirical levels (Hood and Morris, 1985). Hood and Morris claimed that whatever the quest dimension was trying to accomplish, it cannot be regarded as a meaningful measure of a healthier religiously as asserted by Batson. The main argument that was made is that the empirical results of Batson are obtaining what in fact are conceptual issues. Thus, researchers who continue to use Batson's scale should interpret the results with caution.

Following Allport's work, Gorsuch & McPherson (1989) also introduced a revised Intrinsic/Extrinsic Religious Orientation Scale containing stronger psychometric properties (Judd, 2009). The researchers claimed that the quality of the items in the revised version, and the fact that they are from the Age-Universal revision of the traditional I/E scale, suggests that they can capture a wider audience, this includes low teenagers, low educated adults, as well as high-functioning adults (Judd, 2009).

Although prejudice is viewed as an unfavourably attitude, but further research concluded that some sorts of prejudice are accepted and even encouraged among religious members, this was defined as non-proscribed prejudice. Earlier studies found a positive relationship between intrinsic religiosity and non-proscribed prejudice (i.e. normatively accepted prejudice within the religion, such as prejudice against gays and atheists). By contrast, there were some forms of prejudice that were disapproved (e.g., racial prejudice), this form of prejudice was labelled proscribed prejudice. Scholars have found a negative relationship between intrinsic religiosity and racial prejudice (Herek, 1987; Duck and Hunsberger, 1999).

On the other hand, religion as a quest was negatively correlated with both proscribed and non-proscribed prejudice (Duck and Hunsberger, 1999; Wilkinson, 2004). McFarland (1989) concluded: “Quest does not predict any particular discrimination but rather a general anti-discrimination attitude. ‘Don't discriminate!’ appears to be the overriding attitude associated with quest, rather than favourable attitudes toward any specific out-group”. Basically, the dilemma of prejudice toward gays compared to other groups made researchers distinguish between the types of prejudice that are allowed and forbidden in a specific religion.

Religious Fundamentalism (RF) is defined as “The belief that there is one set of religious teachings that clearly contains the fundamental, basic, intrinsic, essential, inerrant truth about humanity and deity; that this essential truth is fundamentally opposed by the forces of evil which must be vigorously fought; that this truth must be followed today according to the fundamental, unchangeable practices of the past; and that those who believe and follow these fundamental teachings have a special relationship with the deity.” (Altemeyer and Hunsberger, 1992).

Religious fundamentalism consists in the belief that one's religion is the only true and valid faith. This construct reflects how dogmatically a person holds their beliefs, and how much they show cognitive inflexibility. One of the advantages of the Religious Fundamentalism construct (RF) is that it was originally designed to measure fundamentalism in all faiths rather than capture a faith in one exact region. Further, fundamentalism has been consistently and strongly found to correlate empirically with measures of prejudice (Altemeyer and Hunsberger 1992; Wylie and Forest 1992; Kirkpatrick 1993; Hunsberger 1995, 1996). Later, Altemeyer and Hunsberger revised and improved the measurement to enhance the construct's validity and ensure that it captures the original definition intended for RF (Altemeyer and Hunsberger, 2004). The first

version of the RF scale consisted of 20 items, whereas the revised version consisted of 12 items. The newer version of RF is more cohesive and has higher internal consistency compared to the original, and, despite being 40% shorter, it is still as reliable and valid (Altemeyer and Hunsberger, 2004). Thus, this construct was included in all studies to take advantage of its capability of capturing religiosity levels across different faiths.

Several studies have found RF in people of many different religions including Hindus, Muslims, Jews and Christians to lead to anti-gay attitudes (Hunsberger, 1995). Religious fundamentalists mostly agree with statements such as “To lead the best, most meaningful life, one must belong to the one, true religion”, and disagree with statements such as “Different religions and philosophies have different versions of the truth, and may be equally right in their own way” (Altemeyer and Hunsberger, 1992). Samples from among Canadian Christians revealed that religious fundamentalism usually correlates with several variables (Altemeyer, 2004).

For example, RF correlates with dogmatism (.57 to .78), zealotry (.44 to .55), reports of how much religion was emphasized in one’s youth (.54 to .69), frequency of church attendance (.51 to .67), belief in Christian teachings (.66 to .74), belief in a dangerous world (.44 to .59) self-righteousness (.52 to .54), hostility towards homosexuals (.42 to .61), prejudice against women (.23 to .40), and prejudice against racial/ethnic minorities (.17 to .33). In contrast, responses to the Christian Orthodoxy scale (Fullerton & Hunsberger, 1982), which measures beliefs in formal Christian teachings (e.g., “Jesus was the divine Son of God,” and “Jesus was born of a virgin”) tend to show small and mostly nonsignificant correlations with racial prejudice (e.g., Altemeyer & Hunsberger, 1992).

This may make us speculate that believing in a certain religion may not in itself be an explanation or cause of prejudice, but rather the way we interpret that religion and our

beliefs that our religion is the one and only correct and fundamental religion (McCrae, 1996; Duriez, 2003; current study, 2017).

Religious fundamentalists were mainly taught that they belonged to their family's religion at an early stage in their lives, and this identification, along with the teachings of the religion itself, was probably emphasized to them. So, unlike those who did not come from such a background, their initial involvement with the religious theme "Us Versus Them" could have resulted in a greater tendency towards segregation. That is, their religious preparation probably could have played a role in reinforcing the natural tendency to make in-group versus out-group discrimination which eventually leads to the discrimination and hostility towards other groups.

Wulff (1991, 1997) provided a newer approach to discussing religiosity, arguing that every conceivable mentality towards religion can be outlined in a two-dimensional space. The Exclusion vs. Inclusion of Transcendence dimension, indicates to what degree individuals acknowledge the presence of God or some other extraordinary reality, and consequently to the refinements between being religious or not. The Literal vs. Symbolic dimension, meanwhile, indicates whether religious expressions and symbols are interpreted literally or symbolically.

As a result, an individual's position on this measurement demonstrates whether he or she deciphers expressions, religious writings and religious images literally or metaphorically. Thus, four quadrants are characterized, each covering a specific disposition towards religion: Literal Affirmation, Literal Disaffirmation, Symbolic Affirmation and Symbolic Disaffirmation (Wulff, 1991).

Literal Affirmation represents a position in which the literal existence of religious objects is affirmed, and people who belong to this category could be termed hard believers. Literal Disaffirmation represents a position in which one neither believes in the

literal meaning of religious words nor in the possibility that these can have a symbolic meaning (atheists). Symbolic Disaffirmation represents individuals who reject religion, but who may still consider that it could be interpreted in a symbolic form; i.e. a position in which the existence of the religious realm is rejected, but in which the possibility is considered that religious contents might have a symbolic meaning.

Symbolic Affirmation on the other hand, represents a setting in which the person still believes in God and religion but in a symbolic way. People who identify with this category try to encompass and overcome the criticism of religion that has been formulated by scientists like Freud and Marx in order to find a meaning in the religious language which has personal relevance and makes sense to them.

Further building on Wulff's framework, Duriez and colleagues (Duriez, Luyten & Hutsebaut, 2003; Duriez, Soenens & Hutsebaut, 2005; Fontaine,) developed the Post-Critical Belief Scale (PCBS) to measure these different approaches toward religion within a Christian context. Research has shown that people who believe in religion literally are not prepared to have their knowledge confronted by alternative opinions and that they are less able to cope with feelings of discomfort produced by ambiguity (Duriez, 2003). Furthermore, literal thinking was found to be positively related with Right-Wing Authoritarianism (RWA; Duriez & Van Hiel, 2002; Duriez, Van Hiel & Kossowska, 2002).

On the other hand, symbolic thinking positively predicted openness to experience, which is one of the big five personality traits that quantify an open structure of consciousness and the endorsement of less conventional and more liberal values (McCrae, 1996).

Initial analysis of the data collected from several studies carried out on adolescents, students and adults, using principal component analysis (PCA) on PCBS revealed that the

scale structure consists of three factors (Hutsebaut, 1996, 1997a, 1997b; Desimpelaere et al., 1999).

Those three dimensions were interpreted as: (1) Orthodoxy, which corresponded to Literal Affirmation; (2) External Critique which is consistent with Literal Disaffirmation, and (3) Historical Relativism, comprised of what Wulff, in his model, called Symbolic Disaffirmation and Symbolic Affirmation. In later studies, the number of items was increased and a new method – MDS – was employed (Duriez et al., 2000). Consequently, two dimensions emerged which aligned with Wulff's theoretical framework: the first dimension was consistent with Exclusion vs. Inclusion of Transcendence and the second with Literal vs. Symbolic Interpretation. Currently, PCBS is a widely used method in psychology of religion studies across the world (Duriez et al., 2007; Sliwak and Zarzycka, 2010, 2011; Bartczuk, Wiechetek & Zarzycka, 2011). Thus, it was included in this study and an EFA was conducted to examine how many dimensions could be obtained from the construct.

2.2 Prejudice Across Religions

Across religions, the level of religiosity amongst other extrinsic factors regulates how religions react to prejudice and discrimination. Compared to the West, East Asia for example, is covered by religious groups that analysts describe as flexible, hence their low association with prejudice. The most common religions in East Asia are Buddhism and Taoism, which are fundamentally oriented differently from the three main monotheistic religions that cover the West. Unlike the rigid monotheistic structures mainly apprehended by Judaism, Islam, and to some extent Christianity.

In comparison, Taoism is considered flexible and against all sorts of prejudice because of their general outlook towards important religious attributes. For example, in the case of Taoism, the universal symbol of the religion advocates for togetherness and

closeness. As such, it is rare to see minority outgroups prejudiced based on their different religion, gender or sexual orientation. The less doctrinal purity of Buddhism and Taoism makes it easy for mutual interpenetration (Clobert, Saroglou, Hwang & Soong, 2014).

Significantly, East Asian religions as explored by Clobert et al. (2014) emphasize on the attribute of compassion differently. Joining together the similar religious ideals that are supposed to promote peace, unity, and love, that is, harmony, compassion, and non-violence, East Asian religions endorse them at a personal level, group level, and a superficial level that links human and nature. These are the similar ideals sustained by mainstream western religious groups, but their discrimination towards availing the knowledge underlies prejudice.

The inconsistency exhibited by western religiosity cultures is that in groups and outgroups are treated differently, whereas, in East Asia, tolerance is the main value. As such, the fundamental principles of each religion and religiosity towards external groups explain the associative differences with prejudice. In addition to the relationship to other outgroups, it may be the rigidity of the monotheistic religions is the reason why they discriminate against each other, while the flexibility of East Asian religions opens the door for subsequent blending in.

In a study by Brockett and Wicker (2012), their plan was to establish whether outgroup prejudice among secondary school pupils in Northern England was at the individual, school, or neighbourhood level. The group's students used were either Christian, Muslim, or showed no religious affiliation. The study by the two was affixed on the Outgroup Prejudice Index (OPI) as the validated measure. The OPI scale was developed by Brockett, Village, and Francis in 2010 on a relatively larger sample of students, also from Northern England. As theorized by the analysts, the OPI scale measures the level of outgroup prejudice shown by the three categories of students based

on their proximity. Brockett et al. (2010) composed the OPI as a six-item scale that largely relies on the social distance to gauge prejudice directed to external religious and ethnic groups, mainly for the White and Asian students.

As explored vividly in the discipline of social psychology, scholars consent on the fact that social distance can be used to gauge discrimination or prejudice. The liegeman's perspective on the conceptualization is that the closer the distance between outgroups, the more likely it is to encounter prejudice. Besides religion, social distance efficacy remains relevant in studying racism and discrimination against patients with mental problems. Before coming up with the OPI scale, Brockett et al. (2010) had previously initiated a study exploring on anti-Muslim prejudice, mainly using the social psychological underpinnings of social distance.

In their study, Brockett et al. (2010) managed to infer the attitudes toward Muslims, but the vice versa remained impossible, an aspect that motivated the development of the OPI scale. Using social psychological fundamental principles, the attitudes of the minority outgroups remains important in further understanding the concept of prejudice.

2.3 Related Ideological Predictors

Two recognised ideological and individual difference predictors of prejudice and intolerance are Right-Wing Authoritarianism (RWA) and Social Dominance Orientation (SDO). Together, RWA and SDO explain up to 50 percent of the variance in prejudice against a variety of groups (Altemeyer, 1998). In fact, both variables are among the strongest predictors of prejudice (Whitley, 1999). We will explore the background to each of these predictors.

Social Dominance Orientation

The Social Dominance Orientation construct was developed by Sidanius, Pratto, and their colleagues (Pratto, Sidanius, Stallworth, & Malle, 1994; Sidanius and Pratto, 1999). SDO is defined as a general positive orientation towards group dominance (Sidanius and Pratto, 1999). This means that people who score higher on SDO tend to favour their own groups and wouldn't mind if other groups were treated in an inferior way.

For example, participants who tend to agree with statements such as “Inferior groups should stay in their place” and “It’s probably a good thing that certain groups are at the top and other groups are at the bottom”, they also tend to disagree with statements such as “We should do what we can to equalize conditions for different groups” (Sidanius and Pratto 1999). SDO basically measures how much an individual favours status and hierarchy over equality for the groups that he views as inferior. Social Dominance Orientation is not an index of general intolerance; rather, it is typically associated with negative affect towards and dislike of low-status groups. People who score high on SDO are those that we usually label as sexist, racist and prejudiced towards immigrants and minorities (Whitley, 1999; Duckitt, 2001).

SDO is based on Social Dominance Theory (SDT). Social dominance theory is a theory of intergroup relations that explains how people manage to maintain and stabilize their groups through group based social hierarchies. According to the theory, group-based inequalities are maintained through three primary intergroup behaviours—specifically behavioural asymmetry, institutional discrimination, and aggregated individual discrimination (Sidanius and Pratto, 1999). For instance, schools and dominant religious groups teach and preach that certain members of a society should be considered more prestigious and valued than others. Because institutions allocate resources on much larger scales compared to individuals alone, SDT regards institutional discrimination as one of

the major sources of creating, maintaining and recreating systems of group-based hierarchy. The theory also proposes widely shared cultural ideologies contribute to the moral and intellectual justification for these intergroup behaviors.

In summary, the acceptance of ideologies that legitimise inequality, and of behaviours that produce it, is partly determined by people's general desire for group-based dominance. This desire for group-based dominance is captured by the social dominance orientation construct. This psychological orientation variable is important not only for understanding individual differences from a socio-political attitude perspective, but also for understanding group differences in behaviours such as in-group favouritism and the attainment of social roles that influence the degree of hierarchy.

Social dominance theory, therefore, views the determinants of group-based hierarchy at multiple levels of analysis, including psychological orientations, the discriminatory behaviours of individuals, and the social placing of groups and social institutions. As previously noted, since both Social Dominance Orientation (SDO; Pratto et al., 1994) and Right-Wing Authoritarianism (RWA; Altemeyer, 1998) have been shown to be strong and complementary predictors of generalized prejudice. It would then be a logical step to further explore them individually and combined.

Right-Wing Authoritarianism

The term RWA is coined by psychologist Bob Altemeyer in 1981. Right-Wing Authoritarianism (RWA) is a construct that represents the way individuals feel that authority should be followed. Specifically, Right-Wing Authoritarianism is based on three key related attitudes (Altemeyer, 1998). The first is that individuals obey, follow and submit to authorities (authoritarian submission). The second is that individuals endorse aggression towards anyone who violates regulations and is disliked by the authority (authoritarian aggression). Thirdly, people follow the established traditions and norms

(conventionalism) of society (Altemeyer, 1998). These three attitudes represent key determinants of prejudice as defined by Altemeyer. It is believed that Right-Wing Authoritarianism could evoke attitudes and beliefs that can be applied to justify behaviour that people usually perceive as wrong and immoral (Jackson & Gaertner, 2010).

For example, individuals reporting high on RWA might make excuses for, or show no empathy regarding civilian deaths in respect to groups that are targeted by authorities; they may also find ways to justify war regardless of its damage, in fact they might go as far as to conceptualize war as a duty or even a moral act (Jackson & Gaertner, 2010). The belief that we should follow and submit to authority is associated with the belief that our world is dangerous and threatening, focusing on the vital necessity for security (Duckitt et al., 2002; Duriez & van Hiel, 2002). Typical items of RWA include "Our country desperately needs a mighty leader who will do what has to be done to destroy the radical new ways and sinfulness that are ruining us" and "Once our government leaders give us the go ahead, it will be the duty of every patriotic citizen to help stomp out the rot that is poisoning our country from within".

In a meta-analysis, Van Hiel, Onraet and De Pauw (2010) showed that cognitive ability, including education and performance in tests of intelligence, reasoning or ability, was negatively associated with RWA, with the correlation being about $-.34$ across studies. to sum up, those with high RWA tends to possess three characteristics: believe in the importance of respecting to the established authorities in their societies, have a higher inclination to become aggressive in the name of their authorities, and tend to be traditional and follow conformity norms to a higher degree (Altemeyer, 2006). There has been a long discussion about how fundamentalism and RWA specifically lead to higher levels of prejudice (e.g., Altemeyer and Hunsberger 1992; Wylie and Forest 1992; Laythe et al., 2001; Laythe et al., 2002; Rowatt and Franklin 2004; Mavor et al., 2009). Indeed, RWA

has constantly shown to be a significant predictor of prejudice in many studies that examined it (Altemeyer and Hunsberger 1992; Rowatt and Franklin 2004; Mavor et al., 2009; Johnson et al., 2012).

However, RWA is not without its problems or issues. Some researchers have written about some of the conceptual issues underlying the construct. For instance, Mavor et al. (2011) mentioned that one of its clusters (conventionalism) could be problematic if included with other constructs like fundamentalism due to the high correlations found between them. However, Mavor did not state that the RWA construct should be omitted or is not relevant to the scientific study of psychology of religion, but he did affirm on risking the construct's validity and wrong interpretations that may emerge because of using the full RWA scale along with fundamentalism when researchers use them to predict a range of social attitudes.

RWA and SDO

Generalized prejudice has been independently predicted by both SDO and RWA (e.g. Altemeyer, 1998; Lippa & Arad, 1999; Whitley, 1999; Duckitt et al., 2002; McFarland, 2003; Ekehammar et al., 2004). However, the idea of a single or unidimensional model of generalized prejudice has been recently challenged by a number of theorists, including Glick and Fiske (1996). This raised the probability that the widely held conclusion that outgroup attitudes contain one single generalized dimension of prejudice predicted by both RWA and SDO might have been due to researchers studying groups such as minority groups that may have been viewed as both threatening and socially inferior. Consequently, Duckitt (2006) questioned whether RWA and SDO predicted prejudice against different outgroups, which had been specially selected as likely to be seen as dangerous but not subordinate, or socially subordinate but not dangerous.

This all led to more studies examining whether RWA and SDO function as differential predictors of prejudice in social contexts (Duckitt and Sibley, 2007). In one study, it was found that generalized prejudice was differentiated by three factors against separate groups, and that RWA predicted prejudice towards dangerous groups (e.g. terrorist, drug dealers), SDO predicted prejudice towards derogated groups (e.g. unattractive, obese), and both predicted prejudice towards dissident groups (e.g. protesters, atheists; Duckitt and Sibley, 2007).

Moreover, one of the interesting findings in the study by Duckitt and Sibley (2007) is that people who are prejudiced against one group are not necessarily prejudiced against any other outgroup, but rather will tend to be prejudiced towards outgroups they perceive as similarly threatening or socially subordinate. The researchers concluded that their findings revealed three clearly different group domains toward which people hold negative attitudes that were differentially predicted by RWA and SDO. Duckitt and Sibley (2007) also pointed out the fact that the attitudes towards the three domains were positively correlated.

However, they asserted that the correlation between the first two factors, the derogated group (predicted by SDO) and dangerous group (predicted by RWA) was weak. Thus, persons who were negative to one outgroup were not generally negative to the other outgroups. This interpretation is considered interesting as well as important because it challenges previous findings conducted by respectful scholars that indicated in their studies that people who are prejudiced towards a certain minority group are also likely to be prejudiced towards other minorities. For example, Allport (1954) argued that prejudice towards multiple different outgroups are often so highly correlated as to constitute a 'generality of prejudice'. He concluded: "One of the facts of which we are most certain is that people who reject one out-group will tend to reject other out-groups".

Contested Social Attitudes

The Contested Social Attitudes (CSA) approach uses a range of attitude measures to reveal higher-order patterns in people's views and attitudes towards social and political issues in their societies. In a similar way to the three higher-order themes in the Duckitt and Sibley analyses (i.e. derogated group, dangerous group, dissident group). CSA includes questions about people's attitude towards abortion, euthanasia, immigration (general and specific groups), groups of different racial and ethnic origins, views about gender roles, rights of lesbians and gay men, approaches to welfare, and law and order. This list goes beyond just "groups" and examines themes that might underpin attitudes more broadly.

Two key themes that emerge from this approach are a traditional emphasis on group-based attitudes, but also a moral theme that captures morally conservative attitudes, for example, that are not directly associated with groups. An important finding is that attitudes toward gay people, for example, are associated with both a group factor (e.g., civic rights) and a moral factor (socially held moral judgements; Mavor and Gallois, 2008; Mavor, Loius and Laythe, 2011).

2.4 Implicit and Explicit Measures

Another method of understanding the relationship between prejudice and religion can be found in the field of research into prejudice. Earlier research on prejudice mainly focused on questionnaires which basically asked, either blatantly or subtly, whether or not one feels biased for or against particular groups. One the key issues with such questionnaires, however, is that the participants can sense the researcher's motivation or goal based on the way the questions are set. In the case of prejudice, and since the topic is quite sensitive, it is conceivable that participants might try to hide the prejudices they carry, thus resulting in data that is not truly represent of participants' beliefs.

The self-reported prejudice measured by these scales is what we define as explicit prejudice. Most of the preceding references to studies of prejudice have involved this type of prejudice. Recently, researchers have been experimenting with an approach that is quite different than the typical self-reported one. This approach aims to capture prejudice without requiring conscious reflection; what we refer to as implicit measures of prejudice. One well known method of measuring prejudice implicitly is the Implicit Association Test (IAT; Greenwald, McGhee & Schwartz, 1998) which measures the response of participants when reacting to (1) Faces from Group A paired with positive words (Group A-positive); (2) Faces from Group A paired with negative words (Group A-negative); (3) Faces from Group B paired with positive words (Group B -positive); and (4) Faces from Group B paired with negative words (Group B-negative).

For instance, if a participant has a stronger association between Asian faces and negative words than between White faces and negative words, then they would be judged to have a bias against Asian faces.

Further, if another participant has a weaker association between Asian faces and negative words compared to White faces and negative words, then they would be considered to have a bias against White faces. Based on these results, IAT researchers would then conclude that the first participant is more prejudiced towards Asians than the second one (Greenwald et al., 1998). This approach has been, and is still being, modified to measure prejudices against many different groups.

Rowatt and Franklin (2004) and Rowatt et al. (2006) used the IAT in a study of prejudice and religion, concluding that several religiosity and related scales (Religious Fundamentalism, Right-Wing-Authoritarianism, Christian Orthodoxy, and Impression Management), when analyzed in a multiple regression, were associated with prejudice against homosexuals and prejudice against African-Americans, as measured by the IAT.

Nosek et al. (2006) found strong anti-white, anti-Muslim, and anti-homosexual prejudices in a large sample using an online version of the IAT, as well as with an explicit measure of prejudice.

Regardless of the usefulness of IAT, but the Implicit attitude tests developed for the target group of this study still lack on a theoretical level. Thus, the focus will remain on using explicit prejudice measurements. The justification for such decision will be further clarified in the following sections. The interest in both implicit and explicit prejudice measurements continues among researchers and scientists.

Nosek (2005) suggested that differences between implicit measures of attitudes and explicit measures of attitudes could be caused by the participant's self-presentation concerns. For example, a person would prefer to be viewed as tolerant and accepting toward others rather than prejudiced and bigoted. As such, studies on prejudice should be interpreted with caution due to this bias. In addition, developing instruments and newer methods to study and examine prejudice is a very important step in the process for the sake of accuracy. Further, replications of a studies are always a good approach to examine consistency between results, and measure any changes that may occur over time.

2.5 Anti-Homosexuals and Anti-Atheists

Each religious group has its valid foundations that justify their resentment against atheists, gays, as well as the position toward women in the society. However, it is still significant to study whether the discrimination is motivated by religious fundamentalism or other associated extrinsic values.

Arndt and Bruin (2006) carried out a study in South Africa to validate the attitudes of University Students towards lesbian and gay individuals. Among the significant advances that the secular world has embraced in promoting appropriate rights for homosexuals, religious underpinnings are yet to change. In their study, Arndt and Bruin used a total of

880 heterosexual university students who were surveyed using the Attitudes Towards Lesbian and Gay Scale (ATLG). The results of the study implicated that most heterosexual students have negative attitudes towards lesbian and gay individuals.

The main motivation towards their unsympathetic dispositions was related to gender attributes and religiosity. Dealing with religiosity, it is conclusive that mainstream western religions are principled on rigid structures, such that the followers prejudice minority outgroups by default, that is, by adhering to religious principles (Rowatt et al., 2009). In a relevant study, Roggemans, Spruyt, Droogenbroeck, and Keppens (2015) assert that both Muslims and Christians show high levels of prejudice towards homosexuals. While this can be linked to the extrinsic values of each religion, it also excels in determining how each gender reacts to the issue of homosexuals.

For instance, in Islam, it seems in general that men hold a more negative position toward gays compared to women, and as such, their level of prejudice towards gay and lesbian people is higher compared to women. Significantly, the place of the woman in the Christian religion is also highly debatable, but a general trend shows that women hold an inferior position. When the active role of men, as it concerns religiosity is factored into the calculation, it becomes clear why homosexuals, especially gay men, become more prejudiced on religious grounds.

The atheists are also within the spectrum of outgroups that are prejudiced on the center of religion fundamentalism. In a study carried out by Gervais, Shariff, and Norenzayan (2011), there are two main social psychological theoretical underpinnings that validate how distrust motivates anti-atheism. The scholars first adopted the socio-functional approach towards prejudice. Within this psychological perception, there is the need of understanding the threat manifested by a certain group before understanding the prejudice against it. The second concept employed by Gervais et al. (2011) is religious

prosociality. Within the concept, it is evident that religion is central to how the society responds to rising social issues.

Consequently, religions shed light on precise ways through which people are supposed to live and act in their lives, in consent to the moralities and principles of a higher power. As such, this explains why religion in general does not spare nor entertain atheistic ideologies and insights that ignore the existence of the higher power in question. In this perspective, it is the fundamental underlying outlining each religion that atheists are prejudiced and discriminated against as a minority outgroup.

2.6. Anti-Semitism

This is a term that describes prejudice against the Jewish religious groups. As pointed out by Hoffmann, Kopperud, and Moe (2012), this form of discrimination has a long history. Hatred against the Jews began as early as 1870, specifically as an ideological and political movement. This was in Germany, with the principle of the movement being to suppress the modernization initiatives that were raised by the Jews. The strength of the political movement increased, an aspect that led to the mass killing of European Jews; after which anti-Semitism as a movement and ideology were outlawed. Regardless of this, Jews are still a target of prejudice. Though, the basis of Jews being a target of prejudice remains debatable whether it is ignited by their religiosity, associated cultural values, or non-religious factors.

Hann and Rona (2015) cover significant aspects in their research, and one of them exploits on how anti-Semitism can be measured. According to their analytical work, the most frequently asked question is; ‘to which extent do you like or dislike Jews? With no conceptualized set of variables, using random questions tailored to attain certain objectives has proven to be somehow effective. Yet, the effectiveness is then limited given the fact that such questions only provide the direction of the attitude and not its

intensity. More properly, it is not easy to separate the motivational force underlying the prejudice. Therefore, the scope for just implicating religion as significant variable remains limited in such a discrimination scenario.

According to Hann and Rona (2015), affective and cognitive anti-Semitism are feasible conceptualizations for validating whether Jews in Hungary are discriminated because of their religiosity or because of other current aspects. Exploring more on cognitive anti-Semitism, Hann and Rona (2015) posed questions to participants and ranked their responses based on a five-point scale.

For instance, a statement such as ‘there is a secret Jewish conspiracy that determines the political and economic processes in Hungary’ was largely responded to by extreme anti-Semitic, repeatedly followed by moderate anti-Semitic and a smaller response to consensus with the statement was from a non-anti-Semitic group of Hungarian citizens. Based on such a tailored survey mechanism, Hann and Rona (2015) show that cognitively, the prejudice against Jews in Hungary, which reflects the larger Euro Zone, is motivated by both Jewish religiosity and other external social factors.

Social media nowadays also fuel hatred toward the Jews. General attributes on socialization platforms that are anti-Semitic in nature include; advocating violence, death threats to Jews, and denying major historical events such as the Holocaust among other factors prove the widespread hatred of Jews.

2.7 Anti-Islam and Anti-Arab

Before diving into prejudice toward Muslims and Arabs, it is important to differentiate between these groups. Some scholars still tend to mix between them, so it was important to address this matter in this study. Although Most of the Arabs are Muslim, but not all Muslims are Arab. In fact, the majority of Muslims are non-Arab. The four largest Muslim populations are Indonesia, Pakistan, India, and Bangladesh. However,

the focus on Arabs in the studies is for the sake of comparison. Because one of the major studies in this project was conducted on an Arab-Muslim population. Yet, we still measure prejudice toward all Muslim groups, and use a different instrument to measure prejudiced attitudes toward Arabs.

Muslims and Arabs have been a target of prejudice in the western world for some time now. This of course is due to several factors, but one of the possibilities could be the fact that there is a huge gap between the (Islamic - Arab) culture, which is mostly based on tradition, norms, and religion rather than a more open and secular system similar to what we see in Europe and the United States. For example, Saudi Arabia is an Islamic state that is a dominating country in the Middle East, they rule by Sharia law which is taken from a 7th century Islamic teaching. Not only that but they also implement one of the most extremist Muslim ideologies (Wahhabism). In comparison, the majority if not all western countries are based on a secular system that separates religion from state.

Following the attacks against the Twin Towers in New York City, the 7/7 bombing in London, the train attacks in Madrid, the Paris attacks, and the recent suicide bombing and gun attacks in Belgium, Germany, and Manchester UK prejudice against the Arab community has increased, according to research polls and studies. In a 2007 U.S. study (Council on American–Islamic Relations, 2006), twice as many people used negative words compared with positive words to describe their impressions of Islam. Many Americans associate Muslims and their religion with fear-related terms, such as violence, fanaticism, radicalism, war and terrorism. Similarly, in a 2001 U.K. study, 33% of the respondents reported feeling threatened by Islam, and that figure rose to 53% by 2006 (Johnston, 2006). Given the high profile of fundamentalist Islamists groups such as ISIS, Al-Qaida, and Boko Haram in the years since then, it is reasonable to assume that this figure has increased still further.

With more studies on attitudes toward anti-Islam and anti-Muslims, it is evident that unlike other religious outgroups, there is a larger resentment of groups identifying as Muslims in Europe. In an analysis carried out by Strabac and Listhaung (2008), prejudice toward Muslims was more widespread in both western and eastern Europe. Earlier studies exploring the same subject issue showed discrepancy on the nature, pattern, and extent of the anti-Muslim prejudice. However, besides proving its overwhelming existence in Europe, Strabac and Listhuang (2008) still managed to derive the motivation behind discrimination of Muslims, which is their religiosity.

Arab-Muslims arriving in Europe are far more economically disadvantaged than their counterparts from China and other parts of Asia. Still, the only way this can be used as a prejudice tool is if the underpinnings of the group conflict theory are factored into the equation. Relying on practical implications of their study, Strabac and Listhuang (2008) declare that anti-Muslim prejudice still existed in Europe before all related terrorist attacks, including 9/11. Consequently, the two scholars prove that by 2008, the swelling immigrant populations in both west and east Europe played less part in anti-Muslim prejudice, but the Muslims were still disliked as immigrants; primarily prompted by their religious underpinnings supporting social discourses that are unacceptable to the standard European lifestyles (including both religious and nonreligious).

Expanding the course on anti-Muslim prejudice, Shaver, Troughton, Sibley, and Bulbulia (2016) indicate that despite an anti-Muslim vibe being common in Europe, there are intellectual gaps that still mark the evidence as inconclusive. Shaver et al. (2016) recognize the popular opinion of anti-Muslim prejudice, which is mainly underlined by forces from inter-religion tension. However, the efforts to isolate other external non-religious forces linked to the discrimination have proven to be tricky. The reasons for the gaps that support unfounded prejudice claims as pointed out by Shaver et al. (2016)

include; “(1) failures to assess and adjust for multi-level denomination effects, (2) inattention to demographic covariates, (3) inadequate methods for comparing anti-Muslim prejudice relative to other minority group prejudices.

By sidestepping these complications that cloud clear conclusions regarding anti-Muslim prejudice, the results by Shaver et al. (2016) coincide with the earlier results by Strabac and Listhuang (2008) which indicate that anti-Muslim sentiments are higher compared to Anti-immigrant sentiments.

Anti-Islam measurements

The term Islamophobia was first introduced in 1922 by Etienne Dinet (Cesari, 2006) and later popularized in 1997 by the Runnymede Trust (1997) as hostility towards Islam, and thus fear or dislike of all or most Muslims. Similarly, Soldatova (2007) proposed that Islamophobia is a form of religious xenophobia that is characterized by fear and prejudice. Poynting and Mason (2007) recently described Islamophobia as an evolving construct that has shifted from anti-Asian and anti-Arab racism to anti-Muslim attitudes. Based on the common descriptors for Islamophobia in the literature, Poynting and Mason (2007) defined the construct as the fear of Muslims and the Islamic faith.

The developers of the Islamophobia Scale (IPS) describe the development and psychometric properties of their scale, as a tool which measures and focuses on cognitive and affective-behavioural facets of fear-related attitudes towards the religion of Islam and Muslims (Lee et al., 2009). This scale was built to overcome the limitations of previous measurements that either neglected the fear aspect or mixed anti-Arab attitudes only with Islamophobia. For instance, the Christian– Muslim Implicit Association Test (Rowatt, Franklin & Cotton, 2005) and the Implicit Attitudes toward Arab-Muslims Test (Park, Felix, & Lee, 2007) were designed to examine attitudes toward Muslims, but were not created specifically to assess fear-related attitudes. Thus, the uniqueness of the

Islamophobia measurement is that it tests attitudes towards Islam and Muslims, and does not limit itself to a specific ethnicity. The Islamophobia Scale (IPS) comprises items based on theories of fear and the literature on Islamophobia sentiment (Lee et al., 2009).

Lee et al.'s (2009) original IPS scale contained 41 items, but in an effort to create an equal number of items per factor and to reduce total number of items in the construct, factors were composed of eight of the most psychometrically sound items. A psychometrically sound item was defined as demonstrating moderate to high pattern/structure coefficients (i.e., >.40), moderate to high communality coefficients (i.e., >.40), and minimal cross-loadings (i.e., <.40). Sixteen items met these criteria for psychometric soundness and as a result were chosen to define the factors that compose the Islamophobia Scale.

The first factor was named the Affective-Behavioural subscale (I-AB) because it related to items that represented emotions and behaviours of avoidance in respect to Islam and Muslims. These items described actions such as avoiding contact with Muslims and feelings of irritation with the idea of being near Muslims (Lee et al., 2009). An example of one of the affective items is "I become anxious when I think about Muslims." Factor II was labelled the Cognitive subscale (I-CG) because it focused on items that related to how individuals perceive Islam and Muslims (good vs evil). An example of one of these cognitive items is "Islam is a dangerous religion." These items appear on the associations of Islam with world domination, terrorism and violence (Lee et al., 2009).

Anti-Arab Measurements

Even though, in Europe, anti-Arab prejudice is very relevant, there is still a lack of instruments to measure that prejudice. Most of the recent scales that have been developed to measure ethnic prejudice date back to the 1980s (e.g. the Modern Racism Scale by

McConahay and colleagues, 1983, 1986; the Aversive Racism Scale by Gaertner & Dovidio, 1986; and the Symbolic Racism Scale by Henry & Sears, 2002).

In fact, these scales were made to study anti-Black attitudes in the United States. It is not the same to study prejudice directed against a native minority that shares most of the central elements of the majority culture and customs (e.g., anti-Black prejudice in the US) as it is to study prejudice against immigrant communities with different cultural and religious worldviews (as in Muslim and Arab immigrants in Europe). Several constructs have therefore been developed to measure prejudice against Arabs, Islam and Muslims, based on their heritage, culture and social identities (Anti-Arab Attitudes and Islamophobia scales; Abu-Saad, 1998; Poynting and Mason, 2007).

Regarding the Anti-Arab Attitudes scale (AAA; Abu-Saad, 1998), the methods used for item selection for this measurement were from two reports presented by the European Monitoring Centre on Racism and Xenophobia (Anti-Islamic reactions in EU after the terrorist acts against the USA” November 2001; and “Summary Report on Islamophobia in the EU after 11 September 2001,” May 2002). These reports systematically analysed anti-Arab (as well as pro-Arab) reactions (e.g., press articles, politicians’ discourses, and reported verbal and physical acts of aggression, blatant cues of discrimination) in the fifteen countries of the European Union. In addition, studies on Islam from the perspective of Arabs themselves were also reviewed (Abu-Saad, 1998; Salih, 2000; Price, 2002).

The 42 items of the Anti-Arab Attitudes Scale were entered into a principal component factor analysis in two studies. All of the items were grouped into a single factor with factor loading ranging from -.41 (lowest) to .85 (highest) in the first study, and factor loading ranging from -.39 (lowest) to .80 (highest) in the second study (Echebarria-Echabe et al., 2007). Moreover, the alpha reliability coefficient was highly satisfactory

($\alpha = .96$). Thus, a single-factor scale was computed after reversing the scores of items with negative loading.

Echebarria-Echabe et al. (2007) argued that the anti-Arab scale is more sensitive to the European context than the adaptation of the traditional Modern Racism scale, noting that the latter scale was created to study prejudice against African-Americans who have been a part of the American society for some time now. The developers of the anti-Arab construct also argued that the situation of African-Americans is similar to the gypsies in Spain in that, even though people may be prejudiced towards them, they still consider them a part of their society.

Arabs are recent migrants in most European nations and maintain their unique citizenship, culture and conventions. Furthermore, they come from countries that historically have been the foes of Western European nations (Echebarria-Echabe et al., 2007). Thus, Arabs are looked at as non-natives in most European countries, and this should be reflected in questionnaires designed to measure prejudice against them in a European context. The present Anti-Arab Attitudes scale (AAA) seems to capture these sensitive issues.

In an attempt to discover if there was a specific ethnicity or Muslim group that was viewed more negatively compared to other Muslims, an Anti-Islamic Nations (AIN) measurement was created. This variable was developed to measure prejudice towards four Muslim groups (Arabs from the Gulf, Arabs from the Middle East, Muslim from Asia, and western Muslims based on the place of the study). Anti-Islamic Nations was developed based on the fact that Muslims come from different regions and countries, and to cluster all Muslims in one category may not reveal the whole story. As a result, the AIN scale should assist in distinguishing between different Muslim groups.

2.8 Muslim Religiosity

Having established the history and importance of examining prejudice in the western world towards Muslims and Arabs, it is also important to explore the other side of the mirror. As the West becomes more enmeshed in political conflicts in the Middle East and Arabian Gulf it would therefore be useful to study how the notion of prejudice plays out within the Muslim context and to examine religious sectarian and fundamentalist differences in the Arab-Muslim world in the same way previous scholars have measured this in Europe and the West. The importance of understanding Muslims attitudes toward people in the West in general is as important as understanding European attitudes toward Muslims, because in the end it will assist in reaching an equation that closes the gap between both worlds and cultures.

We are interested in investigating if being an Islamic fundamentalist is correlated with more prejudice in the same way earlier studies found a correlation between being a Christian fundamentalist and being conservative and prejudiced toward other racial out-groups (Hall et al., 2010). There is still little information about Islamic religiosity and its relationship with different attributes of Muslims, however. A fundamental prerequisite for investigating the variation and diversity of Muslim religiosity is finding an adequate instrument that can measure this. Yet the previous attempts of measuring Muslim religiosity have mostly relied on western religiosity instruments.

Although is not necessarily a negative thing, it is important to understand that the relationship between religion and society works differently in the Arab and Muslim world compared to the West. A good example would be measuring religiosity through attending the mosque (the Muslim place of worship). While previous research indicates that church attendance is a good indicator for Christian religiosity (Jagodzinski and Dobbelaere, 1993, Pollack and Pickel, 2007). This may not apply to Muslims because it is not common for a

female Muslim to attend the mosque compared to a male Muslim. While this does not mean that female Muslims do not attend, in Muslim culture, it is expected that the majority who go to the mosque are the men. So, in this example, if we simply translated church attendance to mosque attendance to measure Muslim religiosity this would lead to faulty results. It is important to pay attention to such details, therefore based on all the above, it was a necessity to use constructs that were built with a Muslim population in mind.

Furthermore, Hassan (2008) reports that most scales used to calculate Muslim religiosity fail to report important statistical measures of reliability and internal validity of the scales. Glock's five-dimensional model of religiosity is the most settled one in the human science of religion (Roof, 1979, Huber, 2003). As a result, some scholars decided to use it as a basis to come up with a multidimensional Muslim religiosity variable (e.g. El-Menouar, 2014).

El-Menouar (2014) developed a new measurement of Muslim religiosity based on Glock's model, however, the function of Glock's fifth dimension was modified to fit a Muslim context. Conducting a principal component analysis with oblimin rotation yielded a five-dimensional structure of Muslim religiosity: 1. Basic religiosity, 2. Central duties, 3. Religious experience, 4. Religious knowledge, and 5. Orthopraxis. Further statistical analysis indicates that the scales are reliable and internally valid (El-Menouar, 2014).

Pace (1998) states that being faithful is apparent and natural within the Muslim population. This can be considered to be true almost universally and exhibits an aspect shared by the great majority of Muslims. Devoted Muslims, as well as secular Muslims, can show the same degree of Islamic belief but may vary in regard to other aspects of Muslim religiosity. For instance, one is unlikely to find much variance when using indicators like the belief in Allah or fasting in Ramadan.

Consequently, there was a need to develop a measurement that could capture the variance in Muslim religiosity. Measuring religiosity in Islam can be tricky, and is more complicated than some might assume; in addition, the way religiosity is viewed differs from one Muslim denomination to another. For example, music plays a huge role in Sufism, but a Wahhabi views music as the sound of the devil (Schimmel, 2003). Also, although many Muslims agree that women should wear the hijab, some denominations insist that the hijab alone is not sufficient, and women should wear the niqab (a veil that covers all the face apart from the eyes). Thus, the researchers developed a new scale to capture the Islamic fundamentalism characteristics that are defined in an Islamic context (see Chapter seven for the detailed process of creating this instrument).

2.9 Research Questions

The main research questions that will be addressed in this thesis are as follows:

Is there a relationship between Christian religiosity and prejudice toward Islam and Muslims in the United Kingdom and the United States?

What are some of the underpinnings that explain and drive this prejudice toward Islam and Muslims and how is it related to Christian fundamentalism?

Are anti-Islamic attitudes a unidimensional or multidimensional construct?

What are the best suggested structural equation models that explain the relationship between religiosity and prejudice in a UK, US, and Islamic context?

What are the best constructs that predict negative attitudes toward Muslims?

Can political voting preference in the US predict anti-Islamic attitudes and how does it relate to religiosity?

Is there a relationship between Islamic religiosity and prejudice toward the West, Christians and Jewish people?

What are some of the underpinnings that explain and mediate prejudice toward the West, Christians, and Jews In an Islamic context?

Is the Islamic fundamentalism construct (IS-F) a good predictor of negative attitudes toward the West, Christians, and Jews?

Do Sunni and Shia Muslims differ in their levels of religiosity? And is their religiosity associated to prejudice toward the West, Christians, and Jews?

The dimensionality of attitudes towards Islam and Arabs in the UK

3.1 Introduction

As previously noted, the project hypothesized that there exists a link between religion and prejudice. This hypothesis was informed by previous studies that confirmed the existence of a relationship between religion and prejudice. The first phase of these studies focused on the relationship between Christian fundamentalism and prejudice towards Muslims. For this study, the focus will be to examine the latter relationship towards both Muslims and Arabs. However, it will be imperative to deploy reliable and statistically valid constructs in the study to disentangle the relationship. As such, a thorough analysis will be conducted before deducing any conclusions.

The intention is to measure and test the dimensionality of both religiosity predictors and outcome variables. The study will begin by unfolding dimensionality of anti-Islamic constructs (outcome variables; Islamophobia and Anti-Arab Attitudes scales). In light of the complexity of the constructs, the study will deploy several analysis methods and steps in the process of unfolding the latter dimensionality. The application of several methods is to reduce the margin of error and increase the studies accuracy. Specifically, the study will ensure that it measures anti-Islamic and Arab attitudes as well as identifying the underpinnings behind each type of prejudice, how do participants in the UK view Islam and Muslims? And the existence of any distinctive differences? And so on.

As a further matter, the study will strive to explore various ideological constructs that are related to prejudice along with the applied religiosity construct (Religious Fundamentalism; RF). The core reason for including ideological constructs is to determine the extent in which other constructs play a role in making people prejudiced toward Muslims compared to religion. For instance, both Right-Wing Authoritarianism (RWA) and Social Dominance Orientation (SDO) has been highly linked to prejudiced

behavior in different contexts (Pratto et al., 1994; Altemeyer, 1998; Whitley, 1999; Duckitt, 2001; Zick & Küpper, 2006). Although RWA and SDO are not the main focus of this study, they will be examined to allow the study to take a multifaceted approach to identify and explore various variables. Thus, the validity and reliability of the findings will ensure that the results of the analysis are credible and substantial.

Furthermore, the study will review a mediational model where three dimensions will be considered, namely, group, moral and civic. These dimensions will be used to mediate the relationship between religious fundamentalism and anti-Islamic attitudes. The inclusion of the dimensions will enable the study to identify distinct dimensions that initiate anti-Islamic attitudes and prejudices. Earlier findings regarding anti-Islam were ambiguous and left something to be desired since they mostly measured the direct relationship between the predictors and prejudice against Muslims.

According to Pettigrew et al. (2007), these studies lacked the mediation analysis component. As such, this study is designed to address the ambiguity in the previous studies by including both direct relations and mediation analysis. Explicitly, this study will develop models through structural equation analysis to investigate the mediation effects. More importantly, this investigation will show the extent in which mediators contribute towards explaining prejudice against Muslims and Arabs.

Although this PhD project aims to study prejudice toward diverse groups of Muslims rather than just examine one Muslim race. In this study, we included Arab-Muslims in preparation for a follow up study (Study 5), which will primarily focus on the Arab-Muslims prejudice towards Christians and westerners the same way this study is designed to study Christian attitudes toward Arabs and Muslims. This duality approach will make the study more comprehensive and contribute positively to the existing literature and findings.

In this study, the research questions that will be addressed are as follows

Is there a relationship between Christian fundamentalism and prejudice in the UK?

Does Christian fundamentalism predict negative attitudes toward Islam and Muslims?

What are the dimensions of the Contested Social Attitudes (CSA) that best predict anti-Islamic attitudes? Do these dimensions mediate the relationship between religious fundamentalism and anti-Islamic attitudes?

Are anti-Islamic attitudes a unidimensional or multidimensional construct?

3.2 Method

Sample

An online study was conducted using a UK panel sample. Of the 443 who started the study, 339 completed all the measures for the study (172 men, 167 women; M age = 51.3, SD age = 13.8). Most of the sample were Christians ($N=164$) followed by 110 with no religion and 45 that were atheists, 12 other, three Buddhist, one Hindu, and one Jewish. Participants' region of birth was as follows: 302 from the United Kingdom, 21 from Western Europe, five "other", three from Canada, and two each from Africa, Eastern Europe and India. Participants' level of education was as follows: 87 High school, 66 (2-3 years of college), 59 some college, 32 University degree, 25 professional trade qualifications, 17 less than high school, 16 Master's degree, 15 professional degree (JD, MD), 13 "other", and 6 with a Doctoral degree.

Materials

The initial section of the questionnaire included an open age question, basic demographics, level of education, and religious categories as stated above. For Gender, we allowed a selection of male, female, other, and would rather not say. We also included items measuring world region of birth, current residence, and relationship status. Further,

since this was the first study, we decided to include some exploratory constructs that we may decide to use at a later point (e.g. cultural continuity; see Appendix).

While we are not focused on these categories in the analyses it was important to see if the sample was reasonably broad-based. The remainder of the questionnaire consisted of the scales listed below. The responses of all scales were based on a 7-point Likert scale (1= strongly disagree and 7 = strongly agree). Finally, a comment section was available to give the participants the opportunity to add any additional thoughts they found relative to the study.

Islamophobia and Anti-Arab prejudice

Islamophobia Scale (IPS): included 21 items that measured attitudes towards Islam and Muslims (pro and con). The original scale (Lee et al, 2009) included 16 items that were all worded with agreement indicating more negative views toward Islam and Muslims. To create a more balanced scale (and to avoid the perception by participants of a negative bias), we added 5 items that were pro-Islam. The original Islamophobia scale has two subscales, Islamophobia Cognitive Subscale and Islamophobia Affective-Behavioural Subscale (Lee et al, 2009). An example of the Islamophobia Cognitive Subscale is “Islam is a dangerous religion; an example of the Islamophobia Affective-Behavioural Subscale is “I would become extremely uncomfortable speaking with a Muslim”. Whereas, an example of the additional pro-Islam item added to the scale is “Most Muslims are actually peaceful and reject violence”.

Anti-Arab Attitudes (AAA): For the sake of time, we include 35 items of the original construct that measure attitudes toward Arabs, Muslims, and Islam (Echebarria-Echabe and Guede, 2007). An example of an item from this scale is “Arabs must not wait for respect in Europe while they don’t respect Christians in their countries.

Religious and Political Ideologies

Religious Fundamentalism (RF): includes 4 items that measure attitudes towards one's religious beliefs and to what extent they are religious. The items are from the revised Fundamentalism scale of (Altemeyer and Hunsberger, 2004). An example of an item from this scale is "The basic cause of evil in this world is Satan, who is still constantly and ferociously fighting against God".

Right-Wing Authoritarianism (RWA): The authoritarian scale was originally developed by Altemeyer (1981) and has been through several versions. The version used here is a short-form version that includes 10 items that measure the degree of submission and obedience to authority in addition to what extent participants are aggressive toward out-groups disliked by authorities. We included only aggression and submission components as conventionalism statistically overlaps very strongly with Fundamentalism (Mavor et al, 2009). An example of both a submission and aggression item is as follows: "What our country needs most is discipline, with everyone following our leaders in unity" and "The facts on crime and the recent public disorders show we have to crack down harder on troublemakers, if we are going preserve law and order".

Social Dominance Orientation (SDO): includes 4 items that measure individual's preference for hierarchy and inequality within a social system. This construct is based on the original scale of Sidanius & Pratto, 1991. An example item of the scale is "Increased social equality would be a bad thing".

Contested Social Attitudes

Contested Social Attitudes (CSA) is a battery of short scales that measure attitudes toward a range of currently socially contested attitudes. In this study, we included 40 items that measure social attitudes about marriage, abortion, tax, welfare, racial minorities and homosexual prejudice, with 2-3 items per topic. Two example items are: "People who

marry and divorce multiple times undermine the institution of marriage.” and “A lot of people from racial minority groups just don't fit into British society”.

In previous (mostly unpublished) work, two to three higher-order factors have tended to emerge from this battery of scales: A group-based prejudice factor (racial minorities and immigration), a moral orientation factor (abortion, euthanasia sexual mores), and a civics factor (taxation, law and order). Some scales have complex loadings on these higher-order factors (homosexual prejudice tends to be a mix of group-based prejudice, and moral orientation; see Mavor and Gallois, 2008; Mavor et al., 2011).

Procedures and Measures

Studies 1-4 were conducted through online surveys distributed through a research panel (Pureprofile) except for the last Arab-Muslim study which was a snowball study distributed through social media. In all studies, the surveys begun with a welcoming message to the participants. The participants were informed that the studies are investigating attitudes toward several political and social issues in the current climate. The participants were also warned that they may find some items strongly worded or confrontational, but that some items come from existing measures and so these strong items are maintained for consistency with previous research, not to offend the participants in any manner.

Participants were told to withdraw from the study if they were worried about this. We also presented an open-end question at the end which was a chance for participants to express additional views about the study and so if the items did create an emotional reaction then the open question could be an opportunity to express that.

The use of a research panel like Pureprofile ensures that the identity of the participants remains anonymous. The researchers are only provided with an ID number for the Pureprofile participants (used to organize payment) so we were never in

possession of names. Pureprofile simply provides a link to our study so that the data is recorded and kept on the Qualtrics server. Therefore, we never had access to identifying information and Pureprofile never had access to any of the response data thus maintaining anonymity of responses.

The key part of the introduction page that describe the context of the study are as follows: (Study 1):

“This research is being conducted by Dr Ken Mavor and Bashar Albaghli. There are many social issues discussed in the media and the political arena with a wide variety of views expressed. This study is part of a larger project exploring a wide range of social and political attitudes, including attitudes toward immigration, social welfare, law and order, abortion and euthanasia, political leadership, and the role of religion in society. To address a range of issues, we ask only a few questions about most of the issues listed above, and focus in more depth on one or two issues. In this questionnaire, we are focusing on your views about:

- Islam and the relationship between Muslims and wider society.
- Attitudes toward Arab people, here and overseas.

Please take note that in some cases we make use of previously published scales and that some of those items are worded in a very strong and confrontational way. We keep these items for scientific reasons, and to allow a full range of views to be expressed. Over the whole questionnaire we try to make sure that a variety of views are expressed in the statements we use, so it is not our intent that any one perspective is over-represented, even if it may seem so. If you think that seeing expressions of strong views about any of these issues would likely cause you distress then you may choose not to proceed.

3.3 Results

Analytic procedures

All participants that answered below 40% of the survey were completely removed from the data. Most of these dropped out after the demographic data once they saw the main questions we were asking. For the rest of the participants a mean replacement was used for missing data using SPSS (v. 22.0). For SEM's, Full information Maximum Likelihood (FIML) estimation was used for handling any missing data. In this method, missing values are not replaced or imputed, but the missing data is handled within the analysis model (Collins, Shafer & Kam, 2001).

Dimensionality of Islamophobia

Given that there is mixed evidence about the dimensionality of Islamophobia, one of our main goals was to explore this question in our data. While factor analysis is the mainstay in asking questions of dimensionality, it still requires some arbitrary choices to be made. The two most common criteria applied to dimensionality are the Eigenvalue=1 criterion, and a judgement based on the scree plot. In the latter case, the analyst must make a call on where the main elbow in the scree plot occurs (Field, 2009). Unfortunately, both methods leave some ambiguity in interpretation. If there were specific alternative models to be tested then the model fit in Structural Equation Modelling can help (see for example Mavor et al, 2010).

However, in this case there are no clear alternative models to be tested and an exploratory technique is needed. Therefore, we have adopted a two-step process to exploring dimensionality here. In the first step, we conduct a standard exploratory factor analysis (EFA) of each of the two focal scales (Islamophobia Scale; IPS, and Anti-Arab Attitudes; AAA). In this first step, we take a liberal approach to dimensionality to extract the maximum number of factors for each scale that the EFA might show to be viable.

In the second step, we decided to use the old exploratory method of canonical correlation analysis to assist us in deciding if this number of factors can be justified. The logic is as follows: If several factors are to be useful, then they should show differential relationships to other variables in the broad domain of interest. If the patterns of relationships across a range of related variables are statistically indistinguishable, then we can conclude that there is only one underlying dimension. If multiple significant patterns emerge, then a multi-dimensional solution is worth pursuing. In this case, we use the contested social attitudes scale as a broad sample of social attitudes against which to test the IPS and AAA subscales in the canonical correlation analysis. We will use this same two-step procedure in several of the following chapters in order to establish the reliability of such an analysis.

Factor Analysis

The first step was to conduct a factor analysis using a principal axis factoring with promax rotation on the Islamophobia Scale (IPS) and the Anti-Arab Attitudes (AAA) scales to compare the results with previous published studies that used them to measure prejudice against Arabs and Muslims. The goal was to explore how many factors could be extracted from each scale.

The analysis for the modified IPS resulted in two major factors that explained 76.1% of the total variance. The first three eigenvalues were (14.88, 1.10, 0.75) and the scree plot indicated that two factors seemed to be a viable solution. The integration of these factors is consistent with the original solution developed by Lee et al. (2009). All item loadings are demonstrated in Table 1. The first factor contained 9 items and was named Islamophobia Cognitive Subscale ($\alpha=.97$) as named in the original study (Lee et al., 2009). The second factor included 9 items and was named Islamophobia

Affective/Behavioural Subscale ($\alpha=.96$) since the items were related to how the participants felt and acted around Muslims.

Further, we also used a principle axis factoring with promax rotation on the Anti-Arab Attitudes Scale (AAA). The factor analysis extracted four factors that explained 67.97% of the total variance. The eigenvalues of the first five factors were (19.67, 1.78, 1.34, 1.00, .784) and the scree plot indicated that four factors should possibly be retained, although the first factor explains most of the variance compared to the rest of the factors. All item loadings are demonstrated in Table 2.

The first factor included 8 items and was named AAA integration ($\alpha=.93$) since the items reflected to what extent British citizens felt Muslims integrate and belong to their society. The second factor included 7 items and was named AAA threat ($\alpha=.94$) since the questions in this category focused on whether British find Islam and Arabs a threat to their community. The third factor had 6 items and was named AAA culture ($\alpha=.88$) because the questions were related to how British people view the Islamic culture. The last factor was named AAA Women rights ($\alpha=.88$), the questions mainly focused on Women's rights in an Islamic community, this factor consisted of 5 items. It should be noted that contrary to our findings, earlier scholars only found one factor for AAA (Echebarria-Echabe and Guede, 2007).

Since it is not a goal of this research to explore the dimensionality or scale validity of our ideology scales, we adopt the expected scale structure for each of these and conduct a simple item analysis. This produces scales with acceptable alpha reliabilities for Social Dominance Orientation (four items; $\alpha=.75$), Right-wing Authoritarianism Aggression (five items; $\alpha=.73$), and Right-wing Authoritarianism Submission (five items; $\alpha=.74$). For all alpha reliabilities see Table 3.

TABLE 1. FACTOR AND CORRESPONDING ITEMS AND FACTOR LOADINGS OF THE ISLAMOPHOBIA SCALE

Items	1	2
<u>Islamophobia Cognitive Subscale</u> ($\alpha=.97$)		
Q01 I would support any policy that would stop the building of new mosques in the UK.	.572	
Q09 Islam is a dangerous religion.	.940	
Q10 The religion of Islam supports acts of violence	.853	
Q11 Islam supports terrorist acts.	.853	
Q12 Islam is anti-British.	.819	
Q13 Islam is an evil religion.	.790	
Q14 Islam is a religion of hate.	.873	
Q15 I believe that Muslims support the killings of all non-Muslims.	.769	
Q16 Muslims want to take over the world.	.813	
<u>Islamophobia Affective/Behavioural Subscale</u> ($\alpha=.96$)		
Q02 If possible, I would avoid going to places where Muslims would be.		.839
Q03 I would be extremely uncomfortable speaking to a Muslim.		.914
Q04 Just to be safe, it is important to stay away from places where Muslims could be.		.815
Q05 I dread the thought of having a professor that is Muslim.		.780
Q06 If I could, I would avoid contact with Muslims.		.879
Q07 If I could, I would live in a place where there are no Muslims.		.591
Q08 Muslims should not be allowed to work in places where many people gather such as airports.		.642
Q20 I have no objection to Muslims living in my city.		-.691
Q21 My interactions with Muslims are generally positive.		-.667

Note. Coefficients smaller than .30 are suppressed.

TABLE 2. FACTOR AND CORRESPONDING ITEMS AND FACTOR LOADINGS OF ANTI-ARABS SCALE

Items	1	2	3	4
<u>Anti-Islamic Integration</u> ($\alpha=.93$)				
Q23 To be accepted, Arabic immigrants must promise to adapt to our customs and culture.	.797			
Q39 Arabs who do not accept our culture and traditions must return to their countries.	.795			
Q36 Arabs take advantage of European democracy to introduce their customs and culture.	.679			
Q07 European states should reinforce the control of Arab immigrants.	.667			
Q14 Arabic immigrants are exploiting the use of our social services.	.656			
Q41 Arabs must not wait for respect in Europe while they don't respect Christians in their countries.	.622			
Q12 Given Muslim immigration and their high birth rates, Europe is at risk of Islamization.	.593			
Q01 Our forebears did not fight against Turks and Arabs in order that we leave them to take over.	.548			
<u>Anti-Arab Threat</u> ($\alpha=.94$)				
Q27 Islam is not strictly a religion, but a terrorist movement.		.873		
Q25 Most Arabs are glad about terrorism against Western interests.		.788		
Q08 Hatred against the West are in the heart of the majority of Arabs.		.779		
Q16 Arab immigrants are a threat for the public health (AIDS, hepatitis, etc.)		.757		
Q15 Arabs are all the same. They are resentful against the West.		.756		
Q13 Arab immigrants are very often involved in crimes.		.581		
Q11 Islam is radical and intolerant.		.552		
<u>Anti-Arab Culture</u> ($\alpha=.88$)				
Q40 The history of humanity is full of pages of civilization and tolerance written by Arabs.			-.753	
Q06 Europe should recognize Islam as an important religion.			-.679	
Q18 Arabs have contributed to the European culture and science.			-.639	
Q32 Islam is a great religion and culture and deserves our respect.			-.606	

Q33 Islam and Christianity share the same universal ethical principles.	-.515
Q31 Arabs love peace and coexistence.	-.474

Anti-Islam attitudes to Women
($\alpha=.88$)

Q03 Islam respects human rights	.657
Q05 Islam is a threat for women	.656
Q02 Islam is an archaic religion	.602
Q21 Islam respects women.	-.556
Q24 It is unacceptable that women wear the Islamic veil	.408

Note. Coefficients smaller than .30 are suppressed.

Correlations

Religious Fundamentalism correlated with both anti-Islam facets and anti-Arab facets (e.g. $r = .32$ with islamophobia affective). Also, SDO highly correlated with both facets of anti-Islam and anti-Arab (e.g. $r = .72$ with anti-Arab threat). Moreover, both facets of RWA correlated with anti-Islam and anti-Arab, with the aggression facet showing higher correlations. Descriptive statistics and correlation coefficients for each of the variables are presented in Table 3 and Table 4.

Means Description

All scales used in the study used a Likert scale ranging between (1-7). Where one represented a favourable attitude and seven represented an extreme negative attitude (e.g. choosing a one score would mean the least religious or prejudiced). The midpoint in this case is four. RF was 2.51 which reflects that the overall sample was on the lower end of fundamentalism, however, the fundamentalist participants did reveal a negative attitude toward Muslims. On the other hand, AAA integration which reflects a negative attitude toward Arab integrating in the UK was on the midpoint 4.65.

TABLE 3: MEANS, STANDARD DEVIATIONS, AND ALPHA RELIABILITIES FOR THE PREDICTOR AND OUTCOME VARIABLES

Variable	Mean	SD	α
RF	2.507	.952	.80
SDO	3.054	1.235	.75
RWA Agg	4.939	1.089	.73
RWA Sub	4.103	1.062	.74
IPhobia AB	2.952	1.062	.96
IPhobia CG	3.384	1.870	.97
AAA Integrate	4.648	1.438	.93
AAA Threat	3.370	1.533	.94
AAA Culture	4.285	1.247	.88
AAA WomRights	3.284	1.411	.88

TABLE 4: CORRELATIONS AMONG RF, SDO, RWA, ANTI-ISLAM AND ANTI-ARAB FACTORS

Variables	1	2	3	4	5	6	7	8	9	10
1. RF										
2.SDO	.290									
3.RWA Agg	.064	.463								
4.RWA Sub	.306	.368	.565							
5.IPhobia AB	.319	.726	.361	.272						
6.IPhobia CG	.281	.666	.348	.260	.865					
7.AAA Integrate	.154	.684	.594	.349	.695	.738				
8.AAA Threat	.277	.727	.426	.304	.853	.903	.799			
9.AAA Culture	.201	.631	.435	.291	.709	.751	.687	.765		
10.AAA WomRight	.073	.554	.415	.186	.625	.735	.790	.747	.712	

Bold $p < .01$

Canonical Correlation Analysis

The subscales derived for the IPS and AAA scales were then used in a subsequent canonical correlation analysis, and these six variables constitute one of the variable sets in

the analysis. To see if these potential factors have a different pattern of relationships to other variables in the same social domain, we use the Contested Social Attitudes scale (CSA) as our second variable set. The advantage of the CSA set in this study is that it consisted of 40 items measuring 11 subscales (with 3-4 items per scale) allowing us to capture as much variance as possible with anti-Islam.

The CSA set is known to show either 2 or three higher-order factors (Mavor, pers com) relating to moral conservatism (e.g. abortion, euthanasia), social prejudices (racial prejudice or anti-immigrant attitudes), and civic conservatism (law and order, taxation). We expect that any clear and useful distinction between distinct factors of Islamophobia and anti-Arab attitudes would relate to different emphases in these three domains of social contestation.

The two variable sets were entered and analysed using the SPSS Canonical Correlation Macro. This draws upon the underlying MANOVA procedure but reports the output in a way that is easier to interpret for a canonical correlation analysis. The first three canonical variates were statistically significant (see Table 5). Although three variates were significant, the eigenvalues suggest that the vast majority of shared variance was captured by the first variate.

The first three eigenvalues were (3.55, 0.25, 0.09). This is also apparent in the percentage of variance in the combined anti-Islam scales that were predictable from the 11 diverse social attitudes. The first three canonical variates account for 57%, 1.2%, and 1%. These results strongly support the view that one factor “anti-Islam” accounts for the vast majority of the variance in responses across both the Islamophobia and Anti-Arab attitudes scales.

TABLE 5: CANONICAL CORRELATIONS BETWEEN CSA SUBSCALES, ANTI-ISLAM, AND ANTI-ARAB

VARIATE	CORRELATION	EIGENVALUE	F	NUM D.F.	DENOM D.F.	SIG.
1	.883	3.546	12.302	60.000	1697.353	.000
2	.444	.245	2.843	45.000	1452.433	.000
3	.290	.092	1.646	32.000	1200.136	.014
4	.202	.042	1.106	21.000	936.646	.335
5	.149	.023	.792	12.000	654.000	.659
6	.080	.006	.420	5.000	328.000	.835

Multiple Regression

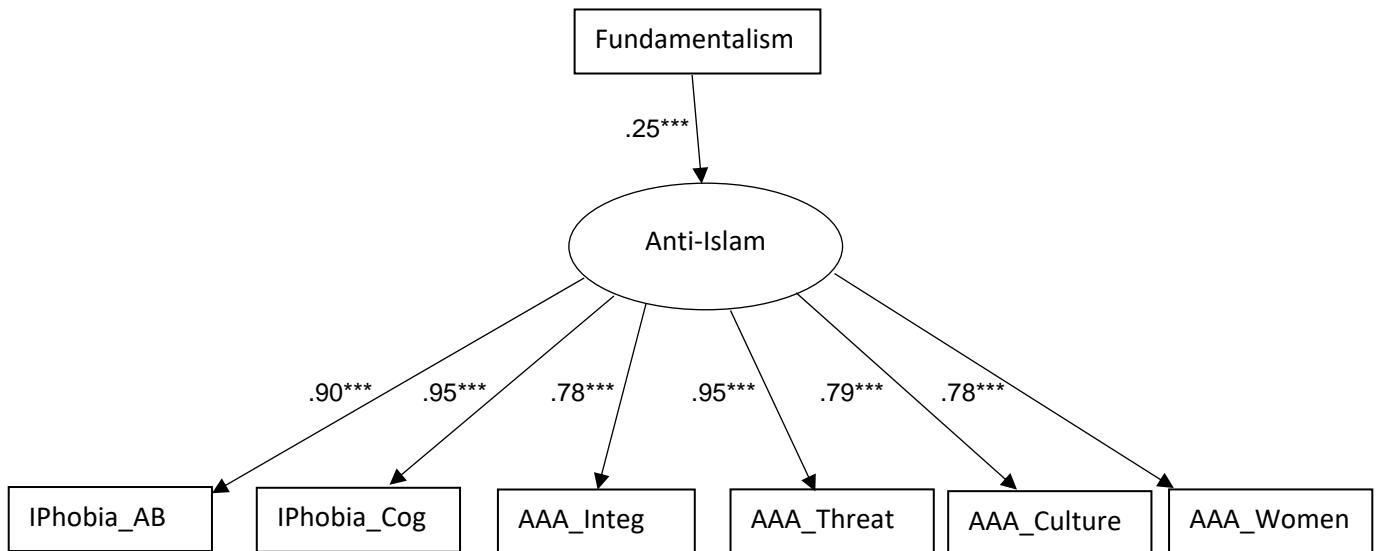
A multiple linear regression was calculated to predict anti-Islam based on rigid ideologies. For this purpose, we used RF, RWA Aggression, and RWA Submission. A significant regression equation was found $F(3, 335) = 30.416, p < .000$, with an R square change of .214. Both RF ($B = .29, p < 0.05$) and RWA Aggression ($B = .36, p < .000$) significantly predicted anti-Islamic attitudes whereas RWA Submission was found nonsignificant ($B = -.020, p = .748$). It should be noted that although RWA Submission was found nonsignificant when controlling for RF and RWA aggression. However, RWA Submission by itself was a significant predictor of anti-Islam ($B = .27, p < .000$).

Structural Models

A structural equation model was developed for testing whether Christian religiosity predicts anti-Islamic attitudes. The results revealed that Christian fundamentalism (religiosity variable) significantly predicted anti-Islam ($B = .25, SE = .071, p < .001$). In the first model (Figure 3.1) the model χ^2 of 26.925 indicates a lack of an absolute fit ($p < .001$), which is not uncommon for larger sample sizes. However, all the other fit measures indicate that the model has an acceptable to good model fit ($\chi^2/df = 3.36$; CFI = .99; TLI = .98 and RMSEA = .08 (CI90: .050, .120); MacCallum, Browne and Sugawara, 1996).

Also, the value of the TLI/NNFI and the value of CFI meet the standards of a good fit (i.e., .95 or higher; Hu and Bentler, 1999).

FIGURE 3.1: *RESULTS OF STRUCTURAL EQUATION ANALYSIS SHOWING THE RELATIONSHIP BETWEEN FUNDAMENTALISM AND ANTI-ISLAM CONDUCTED USING AMOS (N =339). THE PATH COEFFICIENTS ARE STANDARDIZED ESTIMATES.*



Note:

Selected fit indexes: ($\chi^2 = 26.925$, $p < .001$; $\chi^2 / df = 3.36$; CFI = .99; TLI = .98 and RMSEA = .08 was .000 (CI90: .050, .120).

Moreover, based on the results of the previous canonical analysis that resulted in showing a dominant dimension of anti-Islam highly correlating with the contested social attitudes construct, it was decided to set up a model using all dimensions of CSA as mediators to allow us to explore the dimension that best predicts anti-Islam (see Figure 3.2).

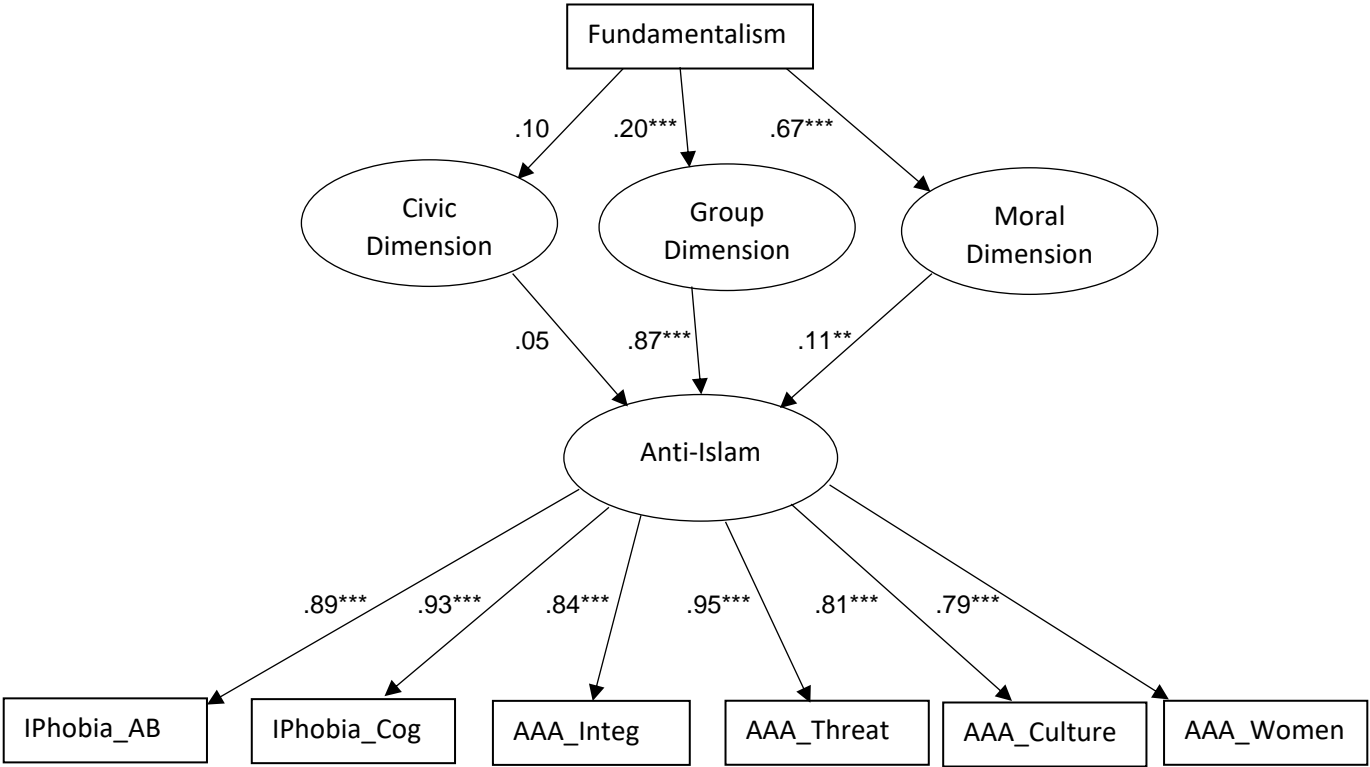
The results revealed that the CSA group dimension was the dominant component, and it was by far the strongest predictor of anti-Islamic attitudes compared to the other dimensions ($B = .87$, $SE = .056$, $p < .001$). The CSA moral dimension showed a much smaller effect but nonetheless it was still found significant ($B = .11$, $SE = .063$, $p < .01$). On the other hand, the CSA civic dimension did not seem a good predictor of anti-Islam,

and this relation was found nonsignificant ($B = .05$, $SE = .094$, $p = .140$). Although this model revealed some valuable information, but the overall model fit was poor. Thus, we decided to develop another model and just include the dominant mediator of CSA (group dimension) to mediate the relationship between fundamentalism and anti-Islam (see Figure 3.3).

The results in this model established that anti-Islam is better explained through the CSA group attitudes dimension, this reflects the fact that prejudice against Muslims could be elucidated through prejudiced attitudes toward racial minorities and immigrants in general. Fundamentalism predicted the group attitude dimension ($B = .17$, $SE = .053$, $p < .01$). Moreover, the group attitude dimension significantly predicted prejudice toward Muslims ($B = .87$, $SE = .053$, $p < .001$). Finally, fundamentalism was no longer a significant predictor of prejudice toward Muslims ($B = .09$, $SE = .039$, $p = .073$). Therefore, the CSA group dimension fully mediated the relationship between fundamentalism and anti-Islam.

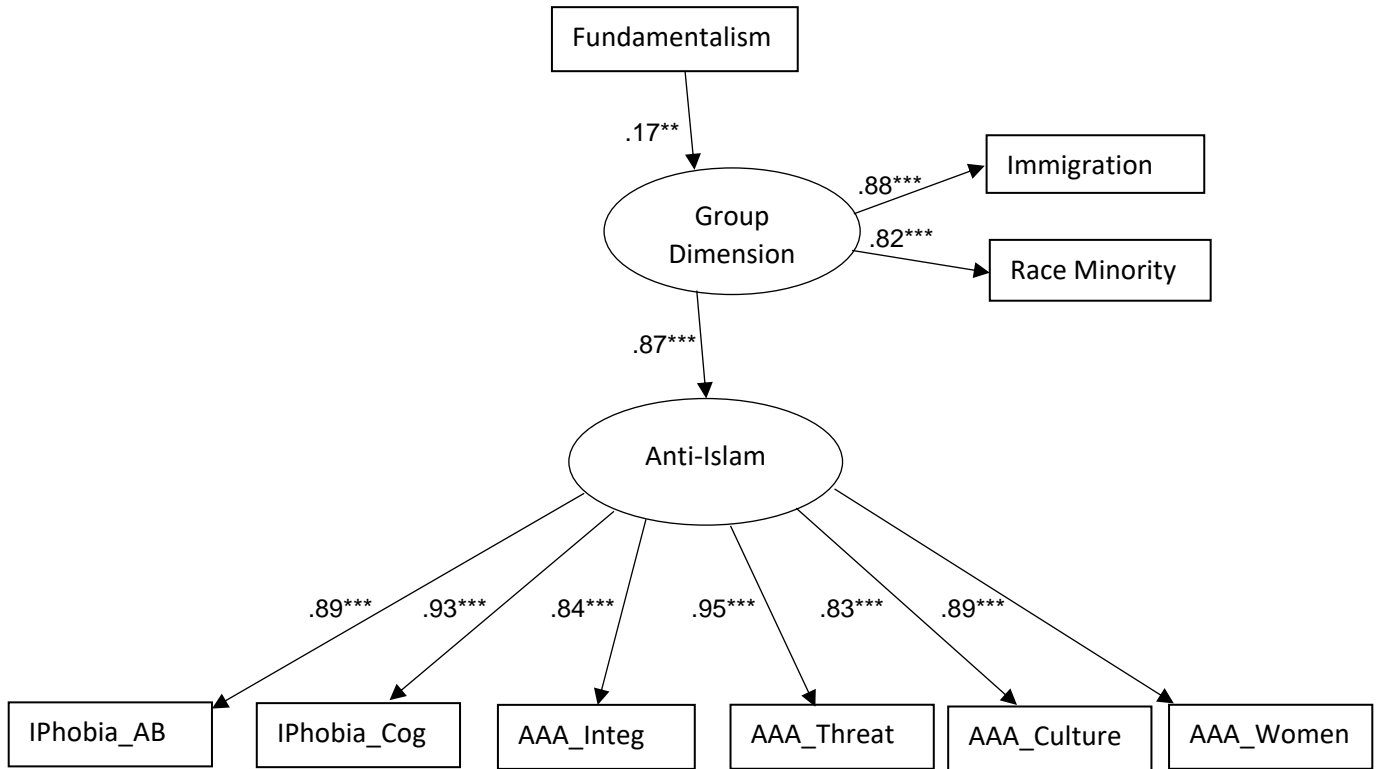
In regard to model fit indices, in the second model (Figure 3.2) the model fit was poor, this was confirmed by several indices ($\chi^2 = 556.406$; $\chi^2 / df = 6.62$; CFI = .87; TLI = .83 and RMSEA = .129 (CI90: .119, .139); MacCallum, Browne and Sugawara, 1996). On the other hand, in the third developed model (Figure 3.3) the model met all indices of a good to excellent model fit ($\chi^2 = 3.243$; $\chi^2 / df = 1.62$; CFI = 1.000; TLI = .99 and RMSEA = .04 (CI90: .000, .124); MacCallum, Browne and Sugawara, 1996). The model fit indices confirmed that the CSA group dimension was the dimension that best explained anti-Islamic attitudes while still having a good fit.

FIGURE 3.2: *RESULTS OF STRUCTURAL EQUATION ANALYSIS SHOWING THE CONTESTED SOCIAL ATTITUDES FACETS MEDIATING THE RELATIONSHIP BETWEEN FUNDAMENTALISM AND ANTI-ISLAM BY AMOS (N = 339). PATH COEFFICIENTS ARE STANDARDIZED ESTIMATES.*



Note:
 Selected fit indexes: ($\chi^2 = 556.406$, $p < .001$; $\chi^2 / df = 6.62$; CFI = .87; TLI = .83 and RMSEA = .129 (CI90: .119, .139).

FIGURE 3.3: RESULTS OF STRUCTURAL EQUATION ANALYSIS SHOWING THE GROUP DIMENSION MEDIATING THE RELATIONSHIP BETWEEN FUNDAMENTALISM AND ANTI-ISLAM BY AMOS (N = 339). PATH COEFFICIENTS ARE STANDARDIZED ESTIMATES.



Note:

Selected fit indexes: ($\chi^2 = 3.243$, $p = .20$; $\chi^2 / df = 1.62$; CFI = 1.000; TLI = .99 and RMSEA = .04 (CI90: .000, .124).

Models Review

Based on the Structural Equation Models (SEM) presented in this study, the third model (Figure 3.3) showed the best fit indices: ($\chi^2 = 3.243$, $p = .20$; $\chi^2 / df = 1.62$; CFI = 1.000; TLI = .99 and RMSEA = .04 (CI90: .000, .124). The importance of this model is that it showed that the group dimension of CSA is the dominant predictor of prejudiced attitudes toward Islam and Muslims. We now know that even though Christian fundamentalism is a significant predictor of anti-Islamic attitudes, the group dimension of CSA fully mediates the relationship between RF and anti-Islamic attitudes. This shows that Islamophobia is in this case acting like other group-based prejudices such that people who are negative toward

Muslims are also negative toward the other sorts of groups specified in the group factor (e.g. immigrants, racial minorities). Since this group factor completely mediates the relationship between RF and Islamophobia we can say that in this case there is no special aspect to negativity to Muslims over and above general group-based prejudice based on this measure of religious fundamentalism.

The other two models revealed a direct relationship between fundamentalism and prejudice toward Islam and Muslims in addition to a model that demonstrated the facets of CSA and their relationship to anti-Islam.

Mediation Effects

We tested one mediation in our model that showed a good fit (Figure 3.3). 95 percent Confidence Intervals (CI) were created around each indirect effect. Please note that CIs not containing zero indicate a mediating variable. The CSA group dimension was a statistically significant mediator between RF and attitudes toward Muslims. CSA group dimension mediated the effect of RF on attitudes toward anti-Islam (mediated effect = .15; CI: .46, .257).

3.4 Discussion

This study managed to meet our main hypothesis regarding the relationship between religion and prejudice. The results confirmed that indeed there is a positive relationship between religiosity and being prejudiced. In this case, participants who highly scored on the Christian fundamentalism instrument were found to be prejudiced towards Muslims and Arabs. Another important goal in this study was to investigate the possibility of obtaining several dimensions of anti-Islam constructs. To investigate this issue, we first began with an exploratory factor analysis of each of the two focal scales (Islamophobia Scale; IPS, and Anti-Arab Attitudes; AAA).

The factor analysis of both Islamophobia and Anti-Arab Attitudes resulted in extracting two factors for Islamophobia which was similar to previous studies which reached the same number of factors (Lee et al., 2009). On the other hand, we managed to extract four factors for the Anti-Arab Attitudes scale compared to previous studies that found one major factor only. Furthermore, it is important to note that even though the factor analysis retained several facets for the Islamophobia and Anti-Arab scale, but most of it was retained on the first factor. Basically, the first factor in both scales is capturing most of the variance, and the others are explaining very little.

However, we still did not want to jump to early conclusions just yet. Thus, we took it a step further and conducted a canonical correlation between all factors of anti-Islamic attitudes (IPS and AAA subscales combined; six factors) and the contested social attitudes scale which has 11 subscales clustered into it and is divided into three main dimensions allowing us to get as much variance as possible with the outcome variables. Consequently, the canonical correlation analysis that was conducted on the contested social attitudes and anti-Islamic subscales resulted in retaining one dominant dimension for anti-Islam. Although three factors were found significant, only the first eigenvalue captured most of the variance. These results strongly support the view that one “anti-Islam” dimension accounts for most of the variance in responses across both the Islamophobia and Anti-Arab attitudes scales (criterion variables).

The next logical step was to build a structural equation model to determine the dominant dimension of CSA that is the most correlated and predictive of anti-Islamic attitudes. After creating this model and using all CSA components (group, moral, civic) as mediators in the model, it was obvious that the CSA group dimension was the dominant component that correlated highly with anti-Islam and was also the most predictive of anti-Islamic attitudes. This finding was substantial because it assisted in revealing the

underpinnings behind being prejudiced toward Muslims and Arabs. The results showed that people's attitudes toward groups in general (e.g., racial minorities, immigrants) could help explain why they have prejudiced attitudes against certain groups. In this case, having negative attitudes towards immigrants and minorities significantly predicted having negative attitudes toward Muslim groups as well.

Further, the CSA moral component albeit to a lesser extent, was still a significant predictor of anti-Islam. By contrast, the CSA civic facet was found to be nonsignificant and the least related to anti-Islamic factors. Thus, we decided to remove this component from future studies for two main reasons. The civic component was the weakest dimension to correlate with anti-Islamic factors. Also, the CSA scale is a bit lengthy (40 items) and we did not want to overwhelm future participants with many questions since we already have planned to add more scales that measure religiosity levels for the next studies along with using the full scale of the current religiosity measurement (religious fundamentalism) instead of the 4-item scale we used in the current study. Thus, this resulted in having 28 items of CSA (used in the second and third study). Basically, we will be using the CSA components that were found significant in the current study (moral and group dimensions).

In regard to other ideological predictors of prejudice. RWA Aggression component significantly predicted anti-Islamic attitudes regardless of it being a single predictor or controlling for other predictors in the equation. Conversely, RWA Submission predicted anti-Islam when used as a single predictor but failed to be significant when controlling for other variables such as Religious Fundamentalism (RF) and RWA Aggression. This suggests that the effects of RF and RWA Aggression seems to be the most dominant when it comes to explaining prejudice toward Muslims and Arabs. Also, since the main goal of this project is to determine whether there is a link between religiosity and prejudice. It

will be required to add additional religiously measurements to count for the accuracy of this relationship.

This study has assisted in providing us with significant knowledge about prejudice attitudes toward Muslims and Arabs and will be used as a guide for future studies.

Aims for the next Study

In the following study (Study two) we added two more religiosity constructs in addition to extending the items of the religiosity construct (Religious Fundamentalism) that we used in this study. Since the goal of the first study was primarily to examine the measurement of anti-Islamic attitudes, religiosity was explored only in preliminary terms using a single measure (religious fundamentalism). To address the larger goals of the overall project involving religiosity and anti-Islamic prejudice, it is necessary to also look at multiple measures of religiosity to get a broader view on the role of different aspects of religiosity.

To facilitate this expanded focus on religiosity, we extended RF from 4 items to twelve items using the full scale (Altemeyer, 2004); we added the revised version of the traditional Intrinsic/Extrinsic Religiosity Orientation Scale (I/E-R; Gorsuch and MacPherson, 1989) and the more recent Post-Critical Belief Scale (PCBS; Fontaine et al., 2003) all which have been previously used to study the paradox between religion and prejudice.

We continued our investigation of the dimensionality of anti-Islamic constructs to replicate the findings from the first study and give more confidence in this conclusion. Furthermore, mediation analysis and structural equation modelling were also replicated in the second study.

Multiple dimensions of religiosity, and anti-Islamic attitudes in the UK

4.1 Introduction

Since the focus of this PhD project is studying the link between religiosity and prejudice, the second study is still part of this initial phase where we examine the relationship between Christian fundamentalism and prejudice toward Muslims. In the current study (Study 2) we will be testing this relationship toward a variety of Muslim ethnicities including Arabs. In comparison, in the previous study (Study one) we used a distinctive scale for measuring prejudice toward Arabs, however, this scale has been replaced with a broader scale that covers different Muslim groups (e.g. British Muslims, Muslims from the Middle East, Asian Muslims). We continued with using the Islamophobia scale (IPS) since it has the advantage of measuring prejudice toward all Muslims regardless of their ethnic origins. Also, IPS is capable of distinguishing between prejudice toward Muslims and anti-Islam sentiments.

Furthermore, we proceed with testing the reliability and validity of the current constructs used in this study. We plan to reach this goal through testing the dimensionality of both the implemented religiosity predictors and outcome variables. In the previous study, we began the journey by unfolding the dimensionality of anti-Islamic constructs (outcome variables; Islamophobia and Anti-Arab Attitudes scales). We will still apply this approach in this study (Study two) only this time the Anti-Arab Attitudes scale (AAA) will be replaced with the Anti-Islamic Nations scale (AIN) that is capable of measuring prejudice toward different Muslim groups as mentioned above. We will be using several analysis techniques during this process to avoid error and seek accuracy as much as possible. It is vital to ensure that we are truly measuring anti-Islamic attitudes and not something that we assume measures it.

In the current study, we have also extended the collection of religiosity measurements in order to use multiple constructs that will better assist us in understanding the relationship between religiosity and prejudice in a western context. Essentially, we are working simultaneously on expanding both the religiosity predictors and anti-Islamic constructs (outcome variables). We will extend the current RF scale from 4 items (used in first study) to the full 12 items scale (Altemeyer & Hunsberger, 2004). In addition, we will add the well-known Intrinsic/Extrinsic Religiosity scale of Allport, however, we will be using a revised version updated by Gorsuch and MacPherson (1989) and modify it where appropriate. We will also be using the Post-Critical Belief Scale (PCBS) which can distinguish between people who believe in God and their religion in a literal vs symbolic way (Fontaine et al., 2003).

Next, we will keep exploring the dimensionality of anti-Islam through EFA and canonical correlation in a comparable way to what we have done before to see if different results could be yielded in comparison to our previous study (Study one). Also, we will use a shortened version of the Contested Social Attitudes scale (28 items in total) since the previous study revealed that only two dimensions out of three did mediate the relationship between Christian fundamentalism and anti-Islam. The shortened CSA version will also be used in the canonical correlation with anti-Islamic variants.

Moreover, correspondingly to study one, we will continue to explore related ideological constructs to prejudice along with the applied religiosity constructs. Both Right-Wing authoritarianism (RWA) and Social Dominance Orientation (SDO) has been highly linked to prejudiced behaviour in different contexts (Pratto et al., 1994; Altemeyer, 1998; Whitley, 1999; Duckitt, 2001; Zick & Küpper, 2006) so it would be useful to control for their effects on prejudice as well.

Furthermore, in this study we will be revisiting a mediational model in which the dominant dimension of CSA (group dimension) mediates the relationship between religious fundamentalism and anti-Islamic constructs. The reason behind this is an attempt to re-examine if this construct is still capable of mediating this relation.

As asserted in the introduction of the first study, previous research related to anti-Islam was a bit vague and neglected testing mediation effects, in addition they mainly focused on measuring the direct relationship between the predictors and prejudice toward Muslims (Pettigrew et al., 2007). This study continues to fill this void by developing several models through using structural equation modelling analysis to test for mediation effects and to examine the impact of mediator variables to assist in understanding prejudice toward Muslims.

In this study, the research questions that will be addressed are as follows:

Based on a new sample in the UK, and by using three different religiosity constructs, will Christian religiosity remain a significant predictor of anti-Islamic attitudes?

In Study 1, the group dimension of the Contested Social Attitudes (CSA) was the best predictor among its facets to predict anti-Islamic attitudes, therefore this relationship will be further tested in this study.

The first study revealed that anti-Islamic attitudes are closer to being a unidimensional construct; therefore, we will continue to explore this concept by replicating this analysis in a new sample, and use a new approach to measure differences in attitudes toward Muslims. A new construct was added (AIN) to test if there are certain Muslim groups or races that were viewed more negatively by UK participants. In the previous study (Study 1) we focused on prejudiced attitudes toward Arabs, in Study 2 however we expand attitudes toward Muslims to multiple races and ethnicities (e.g. British Muslims, Asian Muslims, Middle Eastern Muslims, Arabs from the Gulf).

4.2 Method

Sample

An online study was conducted using an online panel sample (Pureprofile). Of the 400 who started the study and after removing three Muslim participants, the remaining was a total of 299 that completed all the measures for the study (151 men, 148 women; M age = 53.2, SD age = 13.4). Most of the sample were Christians ($N=202$) followed by 69 with no religion, 17 atheists, four would rather not say, three others, and one Jewish. Participants' region of birth was as follows: 279 from the United Kingdom, nine from Western Europe, three from Eastern Europe, and one each from Africa, Australia, India, and South America followed by one other. Participants' level of education was as follows: 78 High school, 60 some college, 47 (2 to 3) years college degree, 38 University degree, 24 Master's degree, 19 professional trade qualifications, 15 less than high school, 11 with professional degrees (JD, MD), three with Doctoral degrees, and three "other". It should be noted that the procedures and measures are like the ones used in the first Study (see Method Section 3.2; p, 51).

Materials

The initial section of the questionnaire included an open age question, basic demographics, level of education, and religious categories as stated above. For Gender, we allowed a selection of male, female, other, and would rather not say. We also included items measuring world region of birth, current residence, and relationship status. The remainder of the questionnaire consisted of the scales listed below. The responses of all scales were based on a 7-point Likert scale (1 = strongly disagree and 7 = strongly agree). Finally, a comment section was available to give the participants the opportunity to add any additional thoughts they found related to the study.

Islamophobia and Anti-Muslim ethnicities prejudice

Islamophobia Scale (IPS): includes 21 items that measure attitudes towards Islam and Muslims (pro and con). The original scale included 16 items that were mostly worded in a negative way, however, to create a more balanced scale, we added 5 items that were pro Islam. Also, an additional 8 item scale was added (Morality Scale) to measure the morality aspect of prejudice and test the possibility of extracting a moral dimension out of anti-Islam. Since the previous study (study one) mainly revealed a group dimension.

The original Islamophobia scale has two subscales, Islamophobia Cognitive Subscale and Islamophobia Affective-Behavioural Subscale (Lee et al, 2009). An example of the Islamophobia Cognitive Subscale is “Islam is a dangerous religion; an example of the Islamophobia Affective-Behavioural Subscale is “I would become extremely uncomfortable speaking with a Muslim”. Whereas, an example of the additional pro-Islam item added to the scale is “Most Muslims are actually peaceful and reject violence”. Further, an example of the Morality Scale is “The Islamic view of morality is fundamentally corrupted by their archaic beliefs”.

Anti-Islamic Nations (AIN): includes 28 items that measure attitudes towards different Muslim groups (Asians, Middle Eastern, British Muslims, and Muslims from the Gulf). Two example items are: “British Muslims fail to understand how important human rights are in a secular community” and “It is difficult for a Syrian Muslim to fit in our society”.

Religiosity constructs

Religious Fundamentalism (RF): includes 12 items that measure attitudes towards one’s religious beliefs and to what extent they are religious. This is the revised Fundamentalism scale of Altemeyer & Hunsberger, 2004. An example of an item from

this scale is “The basic cause of evil in this world is Satan, who is still constantly and ferociously fighting against God”.

Intrinsic/Extrinsic Religiosity (I/E-R): includes 12 items from a revised version by Gorsuch and MacPherson (1989) based on the original scale by Ross (1967). An example of an item from this scale is “I have often had a strong sense of God’s presence”.

Post-Critical Belief Scale (PCBS): includes 18 items that measure whether people believe in God and religion in a literal vs symbolic way (Fontaine et al., 2003). An example of an item of believing in religion literally is “God has been defined for once and for all and therefore is immutable”; an example of believing in religion in a symbolic way is “God grows together with the history of humanity and therefore is changeable”.

Political and Social Ideologies

Right-Wing Authoritarianism (RWA): A measurement created by Altemeyer (1998). We include only 10 items that measure the degree of submission and obedience to authority in addition to what extent participants are aggressive toward out-groups that are disliked by authorities. We included only Aggression and Submission items as Conventionalism statistically overlaps very strongly with Fundamentalism (Mavor et al, 2009). An example of both a submission and aggression item is as follows: “What our country needs most is discipline, with everyone following our leaders in unity” and “The facts on crime and the recent public disorders show we have to crack down harder on troublemakers, if we are going preserve law and order”.

Social Dominance Orientation (SDO): includes 4 items that measure individuals’ preference for hierarchy and inequality within a social system. This construct is based on the original scale of Sidanius & Pratto, 1991. An example item of the scale is “Increased social equality would be a bad thing”.

Contested Social Attitudes (CSA): is a battery of short scales that measure attitudes toward a range of currently socially contested attitudes. In this study, we include 28 items that measure social attitudes about a variety of topics such as marriage, abortion, racial minorities and immigrants. Two example items are: “People who marry and divorce multiple times undermine the institution of marriage.” and “A lot of people from racial minority groups just don't fit in to British society”.

4.3 Results

Analytic procedures

The analytic procedures used in this study are like the previous study (see Section Results 3.3).

Dimensionality of Islamophobia

In the previous study (Study 1) we adopted a two-step process to explore the dimensionality of anti-Islam constructs. In the first step, we conducted a standard exploratory factor analysis (EFA) of each of the two focal scales (Islamophobia Scale; IPS, and Anti-Arab Attitudes; AAA) in order to extract the maximum number of factors for each scale. In the second step, we decided to use the canonical correlation analysis to assist us in deciding if this number of factors can be justified. In the current study (Study 2) we will follow the same process and check if there are any differences in anti-Islam dimensionality.

The logic is similar to what we already presented. If several factors are to be actually useful, then they should show differential relationships to other variables in the broad domain of interest. If the patterns of relationships across a range of related variables are statistically indistinguishable, then we can conclude that there is only one underlying dimension. In this case, we will still use the contested social attitudes scale as a broad

sample of social attitudes only this time we'll use the dimensions that were found significant in the prior study (group and moral components) instead of using all its dimensions, we will use it against which to test the IPS and the AIN subscales in the canonical correlation analysis.

In the first study, we used IPS and AAA, but in this study, we will use IPS and AIN. We will examine if the AIN construct can reveal more than one dimension since the items measure prejudice against multi groups of Muslims rather than just one group.

Factor Analysis of Anti-Islam constructs

An exploratory factor analysis (EFA) was conducted on the Islamophobia scale (21 items) with the added moral component (8 items) using a principle component analysis extraction method and promax rotation. Two common factors were extracted, based on eigen values greater than one and the scree plot criterion. The first three eigenvalues were (17.62, 1.97, 0.84) but the scree plot indicated that the majority of the variance was explained by one factor (first factor). Thus, adding the moral component did not yield any distinct dimensions for this construct other than the findings of previous results that supported a one-dimensional solution.

The next step was to conduct a factor analysis using the same extraction method used on Islamophobia on a measurement that we developed in an attempt to measure anti-Islam in different regions that Muslims occupy. This construct was labelled Anti-Islamic Nations. In our first study, the analysis revealed that fundamentalism predicts anti-Islamic attitudes, however, it did not show if there are certain Muslim groups that were viewed more negatively. Therefore, the AIN scale was built to address this issue. The Anti-Islamic Nations (AIN) scale consisted of four factors that explained 64.03% of the total variance. The eigenvalues of the first five factors were (13.38, 2.09, 1.33, 1.13, 0.86) and the scree plot indicated that four factors could possibly be retained. The first factor

included 8 items and was named Anti-Islamic Regions ($\alpha=.91$) since the items reflected to what extent British citizens feel threatened towards several Muslim groups including British Muslims.

The second factor included 3 items and was named Anti-Islam Gulf Region ($\alpha=.75$) since the questions in this category focused on people inhabiting the Gulf region. The third factor had 4 items and was named Anti-Islam Attitudes to Women ($\alpha=.82$). The questions in this factor measured how women are treated in different Muslim societies. The fourth and last factor was named Anti-Islam Trust ($\alpha=.52$), it included two items measuring if Muslims can be trusted.

The full scale and the factor loading are illustrated in Table 1. It is also important to note that the results didn't show any significant differences in viewing different Muslim groups based on their region and where they come from but rather it seems that westerners are still viewing Muslims as one main group.

TABLE 1. *FACTOR AND CORRESPONDING ITEMS AND FACTOR LOADINGS OF ANTI-ISLAMIC NATIONS SCALE*

Items	1	2	3	4
<u>Anti-Islamic Regions</u> ($\alpha=.91$)				
Q03 I wouldn't feel comfortable dealing with a British Muslim	.757			
Q06 The real threat comes from within. That's why I'm concerned about British Muslim.	.667			
Q07 Saudi people are a true threat for the whole world.	.574			
Q08 Middle Eastern Arabs are a future threat for Europe.	.588			
Q15 The worst Muslim extremists come from Afghanistan.	.782			
Q18 A Pakistani Muslim is the most dangerous to our community.	.919			
Q24 It is a good idea that local police take strict procedures towards Muslims that come from Asia (Pakistan, Afghanistan, and Malaysia).	.587			
<u>Anti-Islam Gulf Region</u> ($\alpha=.75$)				
Q01 The worst country a women could live in is Saudi Arabia.		.662		
Q12 Saudi Arabia is heavily involved in funding terrorism and dangerous Islamist groups.		.678		
Q20 The United Arab Emirates is a good example of a country that doesn't respect human rights.		.619		
<u>Anti-Islam attitudes to Women</u> ($\alpha=.82$)				
Q02 Syrian refugees aren't able to understand women rights in our society.			.685	
Q13 Afghanistan is well known for treating women terribly.			.492	
Q14 British Muslims fail to value women liberal rights.			.596	
Q19 It is difficult for a Syrian Muslim to fit in our society.			.512	
<u>Anti-Islam Trust</u> ($\alpha=.52$)				
Q11 Arabs that come from the gulf shouldn't be targeted by Authorities.				-.546
Q22 Kuwaiti people are friendly and can be trusted.				-.645

Note. Coefficients smaller than .30 are suppressed.

Factor Analysis of religiosity measurements

In this study, we added several constructs of religiosity to assist us in examining more closely the relationship between religiosity and prejudice. Thus, it would be useful to also examine their factor structure and construct validity since these measurements

have been used and are still being adapted by scholars conducting research in western contexts. We conducted a factor analysis using a principal axis factoring with promax rotation on all religiosity scales to compare the results with previous published studies that used them to measure to what extent individuals are religious, and if found religious what type of religiosity describes them best (e.g. intrinsic, extrinsic, symbolic).

The analysis of the revised IER resulted in two major factors that explained 74.19% of the total variance. The eigenvalues of the first three factors were (7.39, 1.52, 0.80) and the scree plot indicated that two factors could possibly be retained. All items loadings are demonstrated in Table 2. The first factor contained 9 items and was named the Intrinsic Subscale ($\alpha=.93$) since the items reflected to what extent people believed in religion in itself as an own end (live and apply their religion in daily life). The second factor included 3 items and was named the Extrinsic Subscale ($\alpha=.96$) since the items were related to the participants involvement with the members of the church rather than how deeply they believed in their religion.

On the other hand, previous studies of the revised IER construct resulted in three factor solutions. Gorsuch and Venable (1983) and Tiliopoulos (2007) concluded a three-factor solution which consisted of the Intrinsic Subscale, the Extrinsic Social Subscale, and the Extrinsic Personal.

The factor analysis of the PCBS consisted of three factors that explained 62.63% of the total variance. The eigenvalues of the first four factors were (5.42, 3.41, 2.44, 0.90) and the scree plot indicated that three factors should be retained. The first factor included 5 items and was named PCBS Non-belief ($\alpha=.85$) since the items reflected on ideas of individuals who don't believe in God. The second factor included 5 items and was named PCBS Hard Beliefs because the items were related to statements addressing the presence of God and interpreting religion literally ($\alpha=.85$). The third factor had 7 items and was

named PCBS Symbolic Beliefs since the statements represented believing in God and religion in a symbolical way ($\alpha=.81$). The full scale and items loading are presented in Table 3.

The results are consistent with previous analysis of data collected from several studies carried out on adolescents, students, and adults using principal component analysis (PCA) on PCBS that revealed that the scale structure consisted of three factors (Hutsebaut, 1996, 1997a, 1997b; Desimpelaere, Sulas, Duriez, & Hutsebaut, 1999). Finally, an exploratory factor analysis (EFA) was conducted on the complete 12 item religious fundamentalism scale. Two common factors were extracted, based on eigen values greater than one and the scree plot criterion. The first three eigenvalues were (7.17, 1.42, 0.59) and the scree plot indicated that two factors could be retained. However, since the two dimensions were highly correlated (-.68) and one dimension had pro-trait items and the other had con-trait items with no other distinctive differences between the factors, we believe this scale is best used as a one-dimensional construct (see Table 4).

Since it is not a priority of this research to explore the dimensionality or scale validity of the used ideology scales, we adopt the expected scale structure for each of these and conduct a simple item analysis. This produces scales with acceptable alpha reliabilities for Social Dominance Orientation (four items; $\alpha= .75$), Right-wing Authoritarianism Aggression (five items; $\alpha= .80$), and Right-wing Authoritarianism Submission (five items; $\alpha= .78$). For all alpha reliabilities see Table 5.

TABLE 2. FACTOR AND CORRESPONDING ITEMS AND FACTOR LOADINGS OF THE REVISED
INTRINSIC/EXTRINSIC SCALE

Items	1	2
<u>Intrinsic Religiosity</u> ($\alpha=.93$)		
Q01 I enjoy reading about my religion.	.757	
Q02 It is important to me to spend time in private thought and prayer.	.795	
Q03 I have often had a strong sense of God's presence.	.689	
Q04 I pray mainly to gain relief and protection.	.590	
Q05 I try hard to live all my life according to my religious beliefs.	.895	
Q06 Prayer is for peace and happiness.	.820	
Q10 What religion offers me most is comfort in times of trouble and sorrow.	.926	
Q11 Although I am religious, I don't let it affect my daily life.	.636	
Q12 Although I believe in my religion, many other things are more important in life.	.702	
<u>Extrinsic Religiosity</u> ($\alpha=.96$)		
Q07 I go to church because it helps me to make friends.		.933
Q08 I go to church mostly to spend time with friends.		.956
Q09 I go to church mainly because I enjoy seeing people I know there.		.993

Note. Coefficients smaller than .30 are suppressed.

TABLE 3. *FACTOR AND CORRESPONDING ITEMS AND FACTOR LOADINGS OF POST-CRITICAL BELIEF SCALE*

Items	1	2	3
<u>PCBS Non-beliefs</u> ($\alpha=.85$)			
Q03 Faith turns out to be an illusion when one is confronted with the harshness of life.	.824		
Q11 The world of Bible stories is so far removed from us, that it has little relevance.	.752		
Q12 Science has made a religious understanding of life superfluous.	.683		
Q17 In the end, faith is nothing more than a safety net for human fears.	.781		
Q18 Faith is an expression of a weak personality.	.832		
<u>PCBS Hard Beliefs</u> ($\alpha=.85$)			
Q02 God has been defined for once and for all and therefore is immutable.		.777	
Q05 Even though this goes against modern rationality, Mary truly remained a virgin.		.663	
Q08 Only the major religious traditions guarantee admittance to God.		.798	
Q10 Ultimately, there is only one correct answer to each religious question.		.779	
Q15 I think that Bible stories should be taken literally, as they are written.		.826	
<u>PCBS Symbolic Beliefs</u> ($\alpha=.81$)			
Q04 The Bible is a rough guide in the search for God, and not a historical account.			.715
Q06 Each statement about God is a result of the time in which it was made.			.639
Q07 Even though the Bible was written a long time ago, it retains a basic message.			.504
Q09 The manner in which humans experience God will always be coloured by society.			.704
Q13 God grows together with the history of humanity and therefore is changeable.			.634
Q14 My ideology is only one possibility among so many others.			.665
Q16 Despite the injustices caused by Christianity, Christ's message remains valuable.			.637

Note. Coefficients smaller than .30 are suppressed.

TABLE 4. *FACTOR AND CORRESPONDING ITEMS AND FACTOR LOADINGS OF THE RELIGIOUS FUNDAMENTALISM SCALE*

Religious Fundamentalism	Factor loading
Q01 God has given humanity a complete, unfailing guide to happiness and salvation which must be totally followed.	.813
Q02 No single book of religious teachings contains all the intrinsic, fundamental truths about life.	-.806
Q03 There is a particular set of religious teachings in this world that are so true, you can't go any "deeper" because they are the basic message from God to humanity.	.757
Q04 When you get right down to it, there are basically only two kinds of people in the world: the Righteous who will be rewarded by God, and the rest, who will not.	.736
Q05 The basic cause of evil in this world is Satan, who is still constantly and ferociously fighting against God.	.760
Q06 It is more important to be a good person than to believe in God and the right religion.	-.692
Q07 Scriptures may contain general truths, but they should NOT be considered completely, literally true from beginning to end.	-.782
Q08 To lead the best, most meaningful life, one must belong to the one, fundamentally true religion.	.823
Q09 "Satan" is just the name people give to their own bad impulses. There really is no such thing as a diabolical "Prince of Darkness" who tempts us.	-.670
Q10 Whenever science and sacred scripture conflict, science is probably right.	-.717
Q11 The fundamentals of God's religion should never be tampered with, or compromised with others' beliefs.	.717
Q12 All of the religions in the world have flaws and wrong teachings. There is no perfectly true, right religion.	.757

Correlations

Religious fundamentalism correlated with both islamophobia and anti-Islam nations facets (outcome variables; e.g. $r = .21$ with islamophobia affect). Also, SDO highly correlated with both facets of IPS and AIN (e.g. $r = .55$ with islamophobia cognitive). Descriptive statistics and correlation coefficients for each of the variables are presented in Table 5 and Table 6.

Means Description

RF and PCBS_HB were 2.8 and 2.98 which reflects that the overall sample was not very religious, however, PCBS_SYM were almost at the midpoint 4.44. In terms of results, fundamentalism remained a significant predictor of anti-Islamic attitudes while PCBS_SYM showed favourable attitudes toward the same groups.

TABLE 5: MEANS, STANDARD DEVIATIONS, AND ALPHA RELIABILITIES FOR THE PREDICTOR AND OUTCOME VARIABLES

Variable	Mean	SD	α
RF	2.833	1.358	.94
SDO	3.029	1.195	.75
RWA Agg	5.017	1.252	.80
RWA Sub	3.882	1.265	.78
IER_INT	2.915	2.092	.93
IER_EXT	1.500	1.958	.96
PCBS_UNB	3.938	1.454	.85
PCBS_HB	2.981	1.359	.85
PCBS_SYM	4.438	1.183	.80
ISLAM_PHOBIA	3.205	1.556	.98

TABLE 6: CORRELATIONS AMONG RF, IER, PCBS, ANTI-ISLAM AND AIN FACTORS

Variables	1	2	3	4	5	6	7	8	9	10	11	12
1. RF												
2.IER_INT	.556											
3.IER_EXT	.424	.587										
4.PCBS_UNB	-.548	-.471	-.253									
5.PCBS_HB	.774	.455	.349	-.243								
6.PCBS_SYM	-.066	.240	.021	.042	.139							
7.IPhobia AB	.210	.041	.056	.130	.287	-.169						
8.IPhobia COG	.124	.057	.006	.112	.173	.117*	.834					
9.AIN Regions	.164	.081	.062	.086	.251	.118*	.837	.814				
10.AIN Gulf	-.075	.035	-.091	.114	.031	.080	.337	.450	.561			
11.AIN Womrights	.003	.041	-.013	.034	.016	-.119*	.610	.691	.739	.613		
12.AIN Trust	-.069	.018	.018	.008	.098	.042	-.297	-.335	-.390	-.278	-.339	

Bold $p < .01$, * $p < 0.05$

3.5 Canonical Correlation Analysis

The subscales derived for the IPS and AIN original scales were then used in a subsequent canonical correlation analysis in a similar approach to the previous study (Study one), however, in this case AAA was replaced with AIN. Based on the factor analysis six variables were extracted in total for the outcome variables and were then used as one of the variable sets in the analysis. To test if these potential factors have a different pattern of relationships to other variables in the same social domain, we used the Contested Social Attitudes scale (CSA) as our second variable set. Specifically, CSA set contained 28 items measuring eight subscales (with 3-4 items per scale) allowing us to capture as much variance as possible with anti-Islam. We expect that any clear and useful distinction between distinct factors of Islamophobia and anti-Islamic nations attitudes would relate to different emphases in these domains of social contestation.

The two variable sets were entered and analysed using the SPSS Canonical Correlation Macro. This draws upon the underlying MANOVA procedure but reports the output in a way that is easier to interpret for a canonical correlation analysis. The first two canonical variates were statistically significant (see Table 7). Although two variates were significant, the eigenvalues suggest that the majority of shared variance was captured by the first variate. The first three eigenvalues were (2.14, 0.26, 0.06).

This is also apparent in the percentage of variance in the combined anti-Islam scales that were predictable from the eight diverse social attitudes. The first two canonical variates account for 39% and less than 1%. These results strongly support the view that one factor is emerging within “anti-Islam” and it accounts for most of the variance in responses across both the Islamophobia and anti-Islamic nations attitudes scales.

TABLE 7: CANONICAL CORRELATIONS BETWEEN CSA SUBSCALES, ANTI-ISLAM, AND AIN

VARIATE	CORRELATION	EIGENVALUE	F	NUM D.F	DENOM D.F.	SIG.
1	.826	2.144	11.743	42.000	1697.353	.000
2	.456	.262	3.190	30.000	1452.433	.000
3	.249	.066	1.269	20.000	1200.136	.191
4	.134	.018	.551	12.000	936.646	.881
5	.050	.003	.220	6.000	654.000	.970
6	.045	.002	-	-	-	-

Multiple Regression

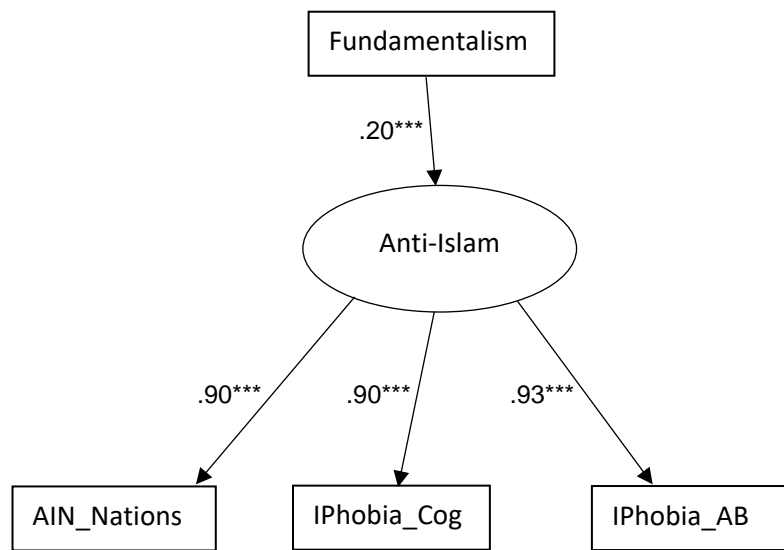
A multiple linear regression was calculated to predict anti-Islam based on rigid ideologies. For this purpose, we used RF, RWA Aggression, and RWA Submission. A significant regression equation was found $F(3, 287) = 21.120, p < .000$, with an R square change of .181. Both RF ($B = .15, p < 0.05$) and RWA Aggression ($B = .41, p < .000$) significantly predicted anti-Islamic attitudes whereas RWA Submission was found nonsignificant ($B = -.055, p = .355$). It should be noted that although RWA Submission was found nonsignificant when controlling for RF and RWA aggression. However, RWA Submission by itself was still found a significant predictor of anti-Islam ($B = .14, p < .005$) although to a smaller extent.

Structural Models

Since the first phase of this project is to examine the relationship between religiosity and prejudice toward Muslims. The first SEM model was developed to test the direct relationship between Christian fundamentalism and prejudice toward Islam and Muslims, the results indicated that fundamentalism significantly predicted Anti-Islam ($B = .20, SE = .064, p < .001$). Further details are presented in Figure 4.1. In the first model, the $\chi^2 = 7.530$ which indicates a lack of an absolute fit ($p < .01$), which is not uncommon for larger sample sizes. However, all the other fit measures indicate that the model has an

acceptable to good model fit $\chi^2/df = 3.76$; CFI = .99; TLI = .98 and RMSEA = .09 (CI90: .030, .174); MacCallum, Browne and Sugawara, 1996). Also, the value of the TLI/NNFI and the value of CFI meet the standards of a good fit (i.e., .95 or higher; Hu and Bentler, 1999).

FIGURE 4.1: *RESULTS OF STRUCTURAL EQUATION ANALYSIS SHOWING THE RELATIONSHIP BETWEEN FUNDAMENTALISM AND ANTI-ISLAM CONDUCTED USING AMOS (N =299). THE PATH COEFFICIENTS ARE STANDARDIZED ESTIMATES.*



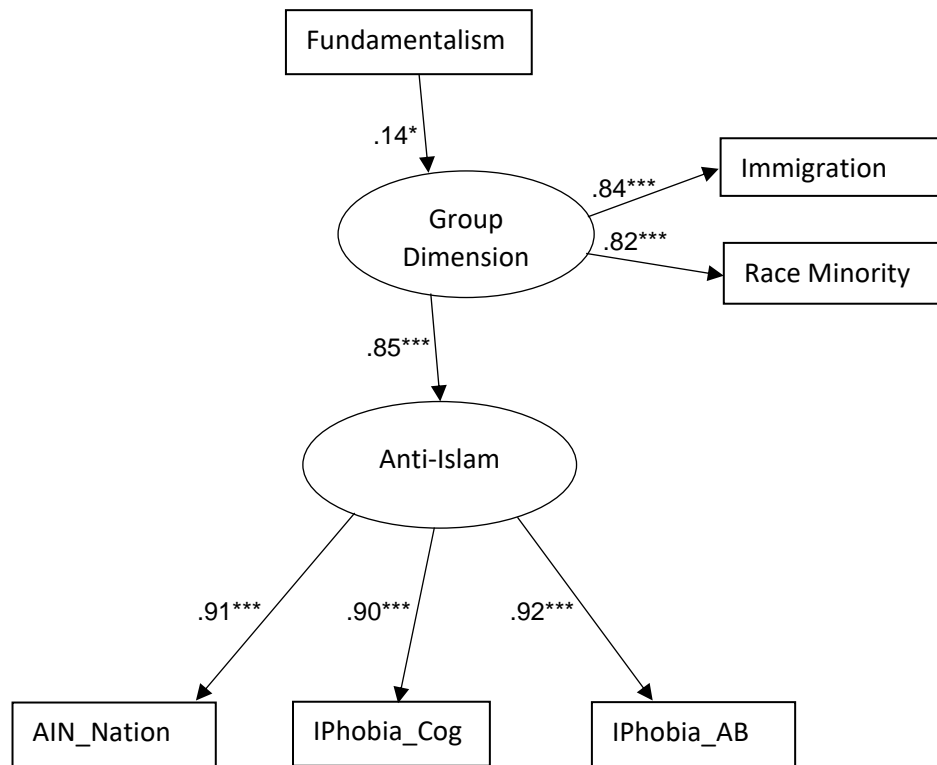
Note: Selected fit indexes: ($\chi^2 = 7.530$, $p < .01$; $\chi^2/df = 3.76$; CFI = .99; TLI = .98 and RMSEA = .09 (CI90: .030, .174).

Moreover, based on the previous study (Study one) which revealed that the CSA group dimension was the dominant component that predicted anti-Islamic attitudes when applied as a mediator. Another model was developed in order to test if we could replicate the results from study one (see Figure 4.2). The results in the second model confirmed that anti-Islamic attitudes could be explained through the group attitudes dimension of CSA, this means that prejudice against Muslims could be elucidated through participants' prejudiced attitudes towards racial minorities and immigrants.

Fundamentalism predicted the CSA group attitude dimension ($B = .15$, $SE = .062$, $p < .001$). Also, the group attitudes dimension significantly predicted prejudice toward Muslims ($B = .85$, $SE = .132$, $p < .001$). Finally, fundamentalism wasn't a significant predictor of anti-Islam when the CSA group dimension was added as a mediator in the model ($B = .07$, $SE = .045$, $p = .164$). Therefore, we managed to replicate the results of the first study.

In the second model, the $\chi^2 = 17.95$ which indicates a lack of an absolute fit ($p < .01$), which is not uncommon for larger sample sizes. However, similarly to the previous model, all the other fit measures indicate that the model has an acceptable to good model fit ($\chi^2/df = 2.99$; CFI = .99; TLI = .98 and RMSEA = .08 (CI90: .040, .127); MacCallum, Browne and Sugawara, 1996). Also, the value of both the TLI/NNFI and the CFI meet the standards of a good fit (i.e., .95 or higher; Hu and Bentler, 1999).

FIGURE 4.2: RESULTS OF STRUCTURAL EQUATION ANALYSIS SHOWING THE CSA GROUP DIMENSION MEDIATING THE RELATIONSHIP BETWEEN FUNDAMENTALISM AND ANTI-ISLAM BY AMOS (N = 299). PATH COEFFICIENTS ARE STANDARDIZED ESTIMATES.

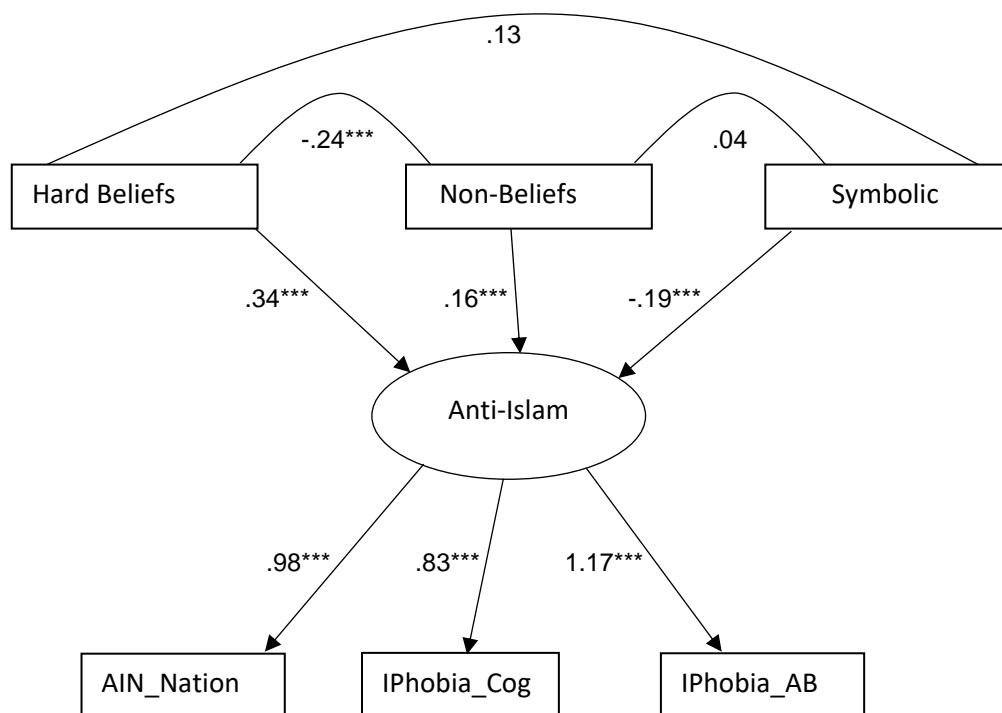


Note: Selected fit indexes: ($\chi^2 = 17.95$, $p < .01$; $\chi^2 / df = 2.99$; CFI = .99; TLI = .98 and RMSEA = .08 (CI90: .040, .127)).

Based on the factor analysis that was conducted earlier in this study. We were curious to compare between individuals who scored on the three facets of the Post-Critical Belief Scale (PCBS). Since the main advantage of this construct is that it captures participants' attitudes that believe in religion literally, symbolically, or do not believe at all. Therefore, a third SEM model was developed accordingly to distinguish between the different subscales and their relation to prejudiced attitudes toward Muslims. The hard beliefs component significantly predicted anti-Islam and was the strongest predictor in this model ($B = .34$, $SE = .064$, $p < .001$). The non-belief component also significantly predicted anti-Islam ($B = .16$, $SE = .058$, $p < .001$).

On the other hand, a negative significant relationship was found between participants who scored high on the symbolic component and anti-Islamic attitudes ($B = -.19$, $SE = .070$, $p < .001$). This suggests that participants who scored high on the symbolic scale are less likely to be prejudiced toward Muslims. For full details of this model (see Figure 4.3). In the third model, however the model met all indices of a good to excellent model fit ($\chi^2 = 4.81$, $p = .307$; $\chi^2 / df = 1.20$; CFI = 1.000; TLI = 1.000 and RMSEA = .02 (CI90: .000, .095); MacCallum, Browne and Sugawara, 1996).

FIGURE 4.3: RESULTS OF STRUCTURAL EQUATION ANALYSIS SHOWING THE RELATION BETWEEN PCBS AND ANTI-ISLAM CONDUCTED BY AMOS ($N = 299$). THE PATH COEFFICIENTS ARE STANDARDIZED ESTIMATES.



Note: Selected fit indexes: ($\chi^2 = 4.81$, $p = .307$; $\chi^2 / df = 1.20$; CFI = 1.000; TLI = 1.000 and RMSEA = .02 (CI90: .000, .095).

Models Review

Based on the Structural Equation Models (SEM) presented in this study, the third model (Figure 4.3) showed the best fit indices: ($\chi^2 = 4.81$, $p = .307$; $\chi^2 / df = 1.20$; CFI =

1.000; TLI = 1.000 and RMSEA = .02 (CI90: .000, .095). The importance of this model is that it showed that there are different types of religiosity (e.g. Hard beliefs, Non-beliefs, Symbolic beliefs) and that every type of religiosity predicts different outcomes. Whereas, hard beliefs and non-beliefs predict negative attitudes towards Islam and Muslims, symbolic beliefs on the other hand predict a positive attitude towards Islam and Muslims. This provides us with further insights regarding the relationship between religiosity and prejudice. We now know that a commonly measured form of religiosity by itself may not be enough to determine whether a person will be prejudiced toward Muslims or not. Various forms of Christian belief (or non-belief) have qualitatively different patterns of association with anti-Islamic attitudes.

The other two models revealed a direct relationship between fundamentalism and prejudice toward Islam and Muslims confirming the impact of fundamentalism on prejudice. Additionally, there was another model that demonstrated that the group facet of CSA is a significant predictor of anti-Islamic attitudes. This means that having negative attitudes toward racial minorities and immigrants could lead to having negative attitudes toward Muslims as well.

Mediation Effects

Since a mediation analysis has been conducted in this study (second developed SEM model; Figure 4.2), it is also important to report the mediation effects. Therefore, 95 percent Confidence Intervals (CI) were created around each indirect effect. Please note that CIs not containing zero indicate a mediating variable. The CSA group dimension was a statistically significant mediator between RF and attitudes toward Muslims. CSA group dimension mediated the effect of RF on attitudes toward anti-Islam (mediated effect = .12; CI: .002, .226).

4.4 Discussion

This study managed to meet the main hypothesis in this thesis regarding the relationship between religion and prejudice. The results of this study were consistent with the previous study (Study one) and indicated that there is a positive relationship between Christian religiosity and being prejudiced toward Islam and Muslims. In this case, prejudiced attitudes toward multiple Muslim groups. Concerning other religiosity constructs, the Post-Critical Belief Scale significantly predicted positive and negative prejudiced attitudes toward Muslims. The PCBS Hard Beliefs and the PCBS Non-beliefs facets both predicted negative prejudice toward Muslims. By contrast, the PCBS Symbolic predicted positive prejudice toward Muslims.

Fundamentalism and the Hard Beliefs dimension from the PCBS scale are conceptually similar. However, to test the concepts empirically it was important to use them in more than one study, and preferably in different contexts. In this project, we tested the constructs in two different contexts (UK and USA) and the correlations between fundamentalism and hard beliefs were ($r = .74$) in the US and ($r = .77$) in the UK, the high correlation reflects the fact that these constructs capture similar types of beliefs, both constructs also were significant predictors of anti-Islamic attitudes. Thus, we concluded that it would be sufficient to use either construct for future researchers who are interested in measuring hard beliefs.

Further, it is important to point out that the religiosity scales are capturing the types and beliefs of participants and are not used to categorise different types of people into groups. For example, symbolic beliefs refer to the participants who scored high on this scale, rather than a group who are only defined as symbolic believers. The fact that the three belief scales all had moderate correlations suggests that it would be difficult to make a simple categorization of people on this basis.

There are several interesting findings in the current study. First, it was found that both hard beliefs and non-beliefs predicted negative attitudes toward Muslims which provides us with wider insights about prejudice toward Muslims, and that it is not just linked to fundamentalism or highly religious participants. Further, the study sheds further light on the relationship between religiosity and prejudice. We now know that the type of religiosity people identifies with plays a significant role in predicting prejudice toward Muslims. Whereas, people who had hard beliefs viewed Muslims negatively, groups who held symbolic beliefs tend to be more tolerant and accepting towards them. However, it is important to reference that the symbolic beliefs subscale may capture views that are more tolerant in general regardless of the participant being religious or not.

For example, an item like “my ideology is only one possibility among so many others” could be answered similarly for both a religious and nonreligious participant. On the other hand, the revised Intrinsic/Extrinsic Religiosity (IER) construct failed to predict any type of prejudice toward Muslims, it just did not seem to work the way it was intended. RF and PCBS were more effective instruments for predicting prejudice toward Muslims.

Another important goal in this study was to investigate the possibility of obtaining several dimensions of anti-Islamic constructs. In order to fully investigate this issue, we first began with an exploratory factor analysis of each of the two focal scales (Islamophobia Scale; IPS, and Anti-Islamic Nations; AIN). The factor analysis of both IPS and AIN attitudes resulted in extracting two factors for Islamophobia which was similar to previous studies who reached the same number of factors (Lee et al., 2009). Further, adding the 8-item moral component to the IPS construct did not yield any different results in regard to the dimensionality of anti-Islam.

On the other hand, we managed to extract four factors for the anti-Islamic nations scale. Further, it is important to note that even though the factor analysis retained several facets for the outcome variables (IPS; AIN), most of it was retained and explained by the first factor. Basically, the first factor in both scales is capturing most of the variance, and the others are not explaining much.

We then conducted a canonical correlation between all factors of anti-Islam (six factors) and the contested social attitudes construct which has eight subscales clustered into it and is divided into two main dimensions allowing us to explain as much variance as possible with the outcome variables. In addition, the canonical correlation analysis that was conducted on the contested social attitudes and anti-Islam subscales resulted in retaining one dominant dimension for anti-Islam. Although two factors were found significant, only the first eigenvalue captured most the variance. These results strongly support the view that one “anti-Islam” dimension (component) accounts for most of the variance in responses across both the Islamophobia and anti-Islamic nations attitudes scales (outcome variables).

Additionally, several structural equation models were created to test the relation between religiosity and anti-Islam behaviour. All models revealed significant relations, in addition to a mediation model that was replicated and reached similar results to the first study (CSA group dimension mediating the relation between fundamentalism and anti-Islam; Figure 4.2).

In regard to other ideological predictors of prejudice. RWA Aggression component significantly predicted anti-Islamic attitudes regardless of it being a single predictor or controlling for other predictors in the equation. Conversely, RWA Submission predicted anti-Islam by itself but was found non-significant when controlling for other variables such as Religious Fundamentalism (RF) and RWA Aggression.

This suggests that the effects of RF and RWA Aggression seems to be the most dominant when it comes to explaining prejudice. It should also be noted that the results of RWA facets as predictors of prejudice toward Islam and Muslims are consistent with the first study (Study one). The current study has assisted in providing us with wider insights on the topic of religiosity and prejudice in addition to defining anti-Islam as a one-dimensional construct.

Aims for the next Study

The following study was conducted in the US (Study 3) largely replicating the current study in terms of materials (Study 2). Some minor modifications were made to adapt the items to an American audience. We also extended the survey by adding several political oriented questions since the survey was launched just before the 2016 American Presidential elections. We added items about party affiliation and preferred candidate for the office of President.

The advantage of largely replicating the material from Study 2 was testing the previous constructs in a different context where both the intensity and nature of anti-Islamic attitudes are likely to be different due to different ethnic mix and historical political relationships with Muslim countries.

We began with replicating the factor analysis on all the applied religiosity predictors (RF, I/E-R, PCBS), and the anti-Islam attitude variables. We further replicated the analysis on the dimensionality of anti-Islam to see if the dimensionality finding was specific to the UK or if it would also be replicated in a US context.

The effects of religiosity and political ideology on anti-Islamic attitudes in the USA

5.1 Introduction

“Donald J. Trump is calling for a complete and total shutdown of Muslims entering the United States until the country’s representatives can figure out what the hell is going on.” CBS News.

The troubled relationship between American Muslims and Muslims in general with non-Muslim populations cannot be ignored, particularly in the current regime. Although significantly activated by the September 11 attacks in 2001, anti-Islamic sentiments (Islamophobia) have been long-standing, with the conditions arguably getting worse with each elected government cycle. Gottschalk (2015), for example, acknowledges the history of Muslim prejudice, with anti-Islam sentiments having been part of the religious platform since the arrival of Europeans in North America. Regardless of the lengthy history, this discussion dwells on the recent developments highlighting discrimination toward Muslims. Prior to the recent 2016 presidential polls, an article in the Washington Post by Ingraham (2016) indicated that Trump was bringing Islamophobia into the mainstream. Such assertions are strengthened by the fact that a half of the Americans supported Trump's idea of temporarily banning Muslims from traveling to the US (Ingraham, 2016).

Significantly, a collaboration between NBC News and the Wall Street Journal survey teams in June 2016 showed that 25% percent of Americans hold unfavourable sentiments towards Muslims in the country. Similar statistics have been confirmed earlier by the PEW research center (2014), where most Americans rated Islam as the worst religion, like atheists, and a 2010 Gallup research that revealed 43 percent of Americans showed prejudice towards Muslims. A comprehensive analysis presented by Levin (2016)

shows that hate crimes against the Muslim population in America have increased by 78% from the year 2015. Hate crime as covered by Levin (2016) involves not only stereotypes that have been motivated by an anti-Muslim vibe, but also actual physical violence. Muslims in America have been a target of violent crimes, which include knife stabbings, arson, and frequent attacks on mosques by both government security detail and hooligans (Levin, 2016).

The importance of studying anti-Islamic sentiments in the United States specifically in this project is because the justification and underpinnings behind prejudice toward Muslims may be arguably different compared to the UK and Europe. This is evident by the findings of Ogan et al. (2014) which asserted that Europeans justify their prejudice toward Muslims due to the growing number of Muslims and Arabs in Europe. On the other hand, Americans view the matter as a threat to national security. The wars in Iraq and Afghanistan, the tension with Iran in addition to the conflict in Syria all contribute to the way Americans view Muslims.

For these reasons, the next important step in the thesis was to test the approach we have taken in the UK and apply it to the potentially different American context. Given the focus on the link between forms of Christian religiosity in this process it is also crucial to explore the American context where religion is arguably a more central feature of political debate (Alford et al, 2005; Kosmin & Keysar, 2006; Jost et al, 2008; Graham et al, 2009). This study was conducted in November 2016 immediately before the elections making these issues highly salient in the general American population. Since the issues of attitudes toward Islam and regional conflicts was part of the campaign discussion and highly salient in people's minds as they approached the election, this could either lead to a more nuanced approach to attitudes toward Islam, or an even more homogenised one.

In the current study, we followed the agenda of the two previous studies, where religious fundamentalism is tested towards a variety of Muslim ethnicities including Arabs. This study will make use of the Anti-Islamic Nations scale (AIN) that was used in study two, with minor changes for the context (e.g. replacing British Muslims with American Muslims). Significantly, the Islamophobia Scale (IPS) was used again because of its advantage in measuring prejudice towards all Muslim groups regardless of their ethnic origins. Also, the IPS differentiates between prejudice toward Muslims and anti-Islam sentiments, which remains a key interest in this study.

Following the structure of the previous studies, the reliability and validity of the currently used constructs are tested in the new context through examining the dimensionality of both the implemented religiosity predictors and criterion constructs. The study also used the same extended collection of religiosity measurements (RF; I/E-R; PCBS) for the sake of conceptualizing a more accurate relationship between religiosity and prejudice in the American context by considering multiple religiosity scales. In the prior study, the focus was on unfolding the dimensionality of anti-Islamic constructs (criterion constructs; Islamophobia and Anti-Islamic Nations Attitudes scales). This was repeated in the current analysis for replication purposes and to see if the approach is consistent in the US context.

The dimensionality of anti-Islamic attitudes was examined using EFA and canonical correlation following the approach and steps of the previous two studies. We continued to use the shortened version of the Contested Social Attitudes Scale (CSA; 28 items in total) using the dimensions that predicted anti-Islamic attitudes. This shortened version of CSA as applied in this study was used in a canonical correlation analysis with anti-Islam variants in order to test the dimensionality findings in the US context.

Significantly, this study will also be revisiting the mediational model in which the dominant dimension of CSA (group dimension) mediated the relationship between religious fundamentalism and anti-Islamic constructs. In addition, we also added a focus on the Right-Wing Authoritarianism facets (aggression and submission), given recent work finding different mediation pathways for the facets predicting anti-Islamic attitudes in an American study (see Johnson et al., 2012). An SEM model was developed to test if the facets of RWA mediate the relation between Christian fundamentalism and anti-Islamic prejudice. This study sets out to fill a void by developing models through using advanced structural equation modelling analysis to test for mediation effects and examine the impact of mediator constructs in understanding the underpinnings behind prejudice toward Islam and Muslims.

In this study, the research questions that will be addressed are as follows:

Based on a new sample in the US, and by using the same three different religiosity constructs, will Christian religiosity predict anti-Islamic attitudes?

In Study 1 and 2, the group dimension of the Contested Social Attitudes (CSA) was the best predictor among its facets to predict anti-Islamic attitudes, therefore this analysis will be in the US sample.

The first two studies in the UK revealed that anti-Islamic attitudes are closer to being a unidimensional construct. This was replicated in two UK samples using one common measure of Islamophobia and two different measures of attitudes to Islam based on racial groups. The current study adds a further replication of this analysis in a different political context (USA). For ease of direct comparison, we continued to use the (AIN) construct to test if there are certain Muslim groups or ethnicities that were viewed more negatively by American participants.

In this study, we also draw upon a previous model that was developed by Johnson et al. (2012) in the US, to test the strongest facets of RWA that predict prejudiced attitudes toward Arabs. However, we will expand this model to include attitudes toward all Muslims, rather than just Arabs but follow Johnson in exploring the role of these RWA facets in mediating the relationship between religiosity and anti-Islamic attitudes.

Given the immediacy of the US Presidential elections, we also ask how political voting preference predicts anti-Islamic attitudes in the US and how does it relate to religiosity?

5.2 Method

Sample

An online study was completed in the United States using an online panel company (Pureprofile). A total of 270 people responded to the study. A small number of Muslim participant were excluded from the analysis (five participants) as well as those who did not complete the key measures, leaving 228 for analysis (109 men, 119 women; M age = 53.96, SD age = 14.17). Most of the sample were Christians ($N=152$) followed by 35 with no religion, eight atheists, eight Jewish, six Buddhist, and seven “other”. The large majority (203) were born in the United States, four from Eastern Europe, three from Africa, three “other”, two from South America and the Middle East, and one each from Canada, Australia, India, and South America. Participants’ level of education included 70 with a University degree, 54 some college, 42 High school, 28 Master’s degree, 20 (2-3) years college, 10 professional trade qualifications, and two professional degrees (JD, MD).

Materials

The initial section of the questionnaire included an open age question, basic demographics, religious categories, political affiliation, and level of education as stated above. For Gender, we allowed a selection of male, female, other, and would rather not say. We also included items measuring current residence and relationship status. Moreover, since this study was conducted in November 2016, just before the American elections in 2016, we added questions about the participant's membership of a political party (e.g. Are you a member of a political party?) referring to Democrats vs Republicans. Further, we asked the participants about who they plan to vote for in the next elections (e.g. in the upcoming elections, which of the nominees do you plan to vote for?) The choices were Trump, Clinton, and other.

The remainder of the questionnaire consisted of the scales listed below. The responses of all scales were based on a 7-point Likert scale (1= strongly disagree and 7 = strongly agree). Finally, a comment section was available to give the participants the opportunity to add any additional thoughts they found relative to the study.

It should be noted that the procedures and measures are like the ones used in the first Study (See Method Section 3.2; p, 51).

Islamophobia and Anti-Arab prejudice

We use the same Islamophobia Scale (IPS) that has been modified for the second study. It includes 21 items that measure attitudes towards Islam and Muslims (pro and con), we added 5 items that were pro Islam. Also, an additional 8 item scale was added (Morality Scale) to measure the morality aspect of prejudice.

In this study, we also use the same Anti-Islamic Nations scale (AIN) that was used in the second study. This scale includes 28 items that measure attitudes towards different Muslim groups (Asians, Middle Eastern, British Muslims, and Muslims from the Gulf).

For this study, we replace British Muslims with American Muslims since this study will be conducted in an American context.

Religiosity Constructs

In this study, we continue to use the same religiosity instruments we used in the second study (see Section 4.2; Study 2). It is important to see how the religiosity scales function in different contexts. The religiosity constructs are Religious Fundamentalism (RF) which includes 12 items that measure attitudes towards one's religious beliefs and to what extent they are religious. The revised Intrinsic/Extrinsic Religiosity scale (I/E-R) which includes 12 items from a revised version by Gorsuch and MacPherson (1989) based on the original scale by Ross (1967), and finally the Post-Critical Belief Scale (PCBS) which includes 18 items that measure whether people believe in God and religion in a literal vs symbolic way (Fontaine et al., 2003).

Political and Social Ideologies

The material used in the study to measure political and social attitudes is the same one used in the second study (see Section 4.2). Right-Wing Authoritarianism (RWA) includes 10 items, five for the aggression component and five for the submission component. Social Dominance Orientation (SDO) includes 4 items that measure individual's preference for hierarchy and inequality within a social system, and the Contested Social Attitudes (CSA) includes 28 items measuring social and moral attitudes.

5.3 Results

Analytic procedures

All participants that answered below 40% of the survey were completely removed from the data. Most of these dropped out after the demographic data once they saw the main questions we were asking. For the rest of the participants a mean replacement was used for missing data using SPSS (v. 22.0). For SEM's, Full information Maximum

Likelihood (FIML) estimation was used for handling any missing data. In this method, missing values are not replaced or imputed, but the missing data is handled within the analysis model (Collins, Shafer & Kam, 2001).

Dimensionality of Islamophobia

In the previous studies (Study 1 and 2) we adopted a two-step process to explore the dimensionality of anti-Islamic constructs. In the first step, we conducted a standard exploratory factor analysis (EFA) of each of the two focal scales (outcome variables) in order to extract the maximum plausible number of factors for each scale. In the second step, we decided to use the canonical correlation analysis to assist us in deciding if this number of factors can be justified. In the current study (Study 3) we will follow the same process and test for any differences in anti-Islam dimensionality in the American context.

The reason behind following this current process is similar to the previous studies. If several factors are to be actually useful, then they should show differential relationships to other variables in the broad domain of interest. If the patterns of relationships across a range of related variables are statistically indistinguishable, then we can conclude that there is only one underlying dimension. In this case, we will use the contested social attitudes scale again for the same exact reasons we used it in the previous studies (it is a multidimensional scale that covers various political, social, and moral attitudes) allowing us to explore as many dimensions with anti-Islamic constructs.

In the first study, we used IPS and AAA and in the second study we used IPS and AIN. In the current study (third) we will still use AIN with IPS to test if it can reveal more than one dimension since the items measure prejudice against different groups of Muslims rather than just one group (e.g. Arabs). It is plausible that the different political context of

the USA might lead to more variation in the attitudes toward different regional groups of Muslims.

Factor Analysis of Anti-Islamic constructs

An exploratory factor analysis (EFA) was conducted on the Islamophobia scale (21 items) with the added moral component (8 items) using a principle axis factoring analysis extraction method and promax rotation. Two common factors were extracted, based on eigenvalues greater than one, and consistent with a scree plot criterion. The first three eigenvalues were (17.42, 2.14, 0.84) showing that the majority of the variance was explained by one factor but that two additional factors are plausible.

The next step was to conduct a factor analysis using the same extraction method on anti-Islamic nations measurement that we developed in an attempt to measure anti-Islam in different regions that Muslims occupy. The Anti-Islamic Nations (AIN) scale consisted of four factors that explained 62.90% of the total variance. The eigenvalues of the first five factors were (13.13, 2.21, 1.25, 1.00, 0.95) and four factors could plausibly be retained. The first broad factor included 8 items and was named Anti-Islamic Regions ($\alpha=.91$) since the items reflected to what extent American citizens feel threatened towards several Muslim groups in different regions including American Muslims.

The second factor included five items and was named Anti-Islam Trust ($\alpha=.80$) measuring trust toward different Muslim groups. The third factor included 3 items and was named Anti-Islam Gulf Region ($\alpha=.76$) since the questions in this category focused on people inhabiting the Gulf region. The fourth factor had 4 items and was named Anti-Islam Attitudes to Women ($\alpha=.82$). The questions in this factor measured how women are treated in different Muslim societies. The full scale and the factor loadings are illustrated in Table 1. Although these scales generally align with previous results and have good reliabilities, the small number of items and some overlap in content suggests that a

smaller number of dimensions may be sufficient; this question will be revisited below using the Canonical Correlation analysis.

Similarly, to the previous study (Study two) the factors did not generally align with different Muslim groups based on their region (apart from the 3-items relating to the Gulf region to some extent). Largely though it seems that the American respondents are mostly viewing Muslims on a basis other than region. Further, the overall reliability of the four subscales were generally higher in the American context compared to our previous study (Study 2; UK based).

For example, in the previous study the Anti-Islam Trust subscale (fourth factor) had a reliability of ($\alpha=.52$). However, in the current study all subscales showed a reliability above ($\alpha=.75$) with three out of four above ($\alpha=.80$). A measure is said to have a high reliability if it produces comparable results under consistent conditions, scores that are highly reliable are accurate, reproducible, and consistent from one testing occasion to another (Carlson, 2010).

TABLE 1. FACTOR AND CORRESPONDING ITEMS AND FACTOR LOADINGS OF ANTI-ISLAMIC NATIONS

Items	SCALE			
	1	2	3	4
<u>Anti-Islamic Regions</u> ($\alpha=.91$)				
Q06 The worst Muslim extremists come from Afghanistan.	1.18			
Q08 I feel that Iraqis represent Islam fundamentalists.	.625			
Q11 A Pakistani Muslim is the most dangerous to our community.	.835			
Q17 Middle Eastern Arabs are a future threat to all the Western world.	.528			
Q20 I would feel very uncomfortable if more Muslim Pakistanis lived in this country.	.616			
Q24 it is a good idea that local police take strict actions against Asian Muslims.	.601			
<u>Anti-Islam Threat</u> ($\alpha=.80$)				
Q22 Arabs that come from the gulf shouldn't be targeted by Authorities.		-.638		
Q25 Kuwaiti people are friendly and can be trusted.		-.805		
Q26 It is easy to get along with Pakistanis.		-.732		
Q27 American Muslims are as civilized as any other American citizen.		-.881		
Q28 I welcome Syrians to come and live in the US.		-.742		
<u>Anti-Islam Gulf Region</u> ($\alpha=.76$)				
Q01 The worst country a women could live in is Saudi Arabia.			.739	
Q05 Saudi Arabia is heavily involved in funding terrorism and dangerous Islamist groups.			.596	
Q13 The United Arab Emirates is a good example of a country that doesn't respect Human rights.			.708	
<u>Anti-Islam attitudes to Women</u> ($\alpha=.82$)				

Q03 Syrian refugees aren't able to understand women rights in our society.	.552
Q04 American Muslims fail to value women's liberal rights.	.438
Q15 American Muslims fail to understand how important human rights are in a secular community.	.481

Factor Analysis of religiosity measurements

In this study, we added several constructs of religiosity to examine closely the relationship between religiosity and prejudice. We conducted a factor analysis using a principal axis factoring with promax rotation on all religiosity scales in a comparable way to the previous study (study two).

We first began with an exploratory factor analysis (EFA) on the full 12 item religious fundamentalism scale. Two common factors were extracted, based on eigenvalues greater than one. The first three eigenvalues were (7.03, 1.47, 0.74) and the scree plot supported two factors. However, since the two dimensions were highly correlated ($r = -.70$) and one dimension had only pro-trait items and the other had only con-trait items with no other distinctive differences between the factors, we believe that the second factor is an artefact and that this scale is best understood as one-dimensional (similar conclusions were reached in study two).

The analysis of the Intrinsic-Extrinsic Revised scale (I/E-R) resulted in three factors that explained 71.57% of the total variance. The eigenvalues of the first four factors were (5.70, 1.70, 1.19, 0.68) and the scree plot indicated that two or three factors could possibly be retained. A stable factor should generally have at least three items, although this depends on the design of the study (Tabachnick & Fidell, 2007). The third factor had two items and a low reliability. For these reasons and for the sake of consistency with our previous finding we decided to drop the items and proceed with a fixed two-factor solution.

The first factor contained seven items and was named the Intrinsic Subscale ($\alpha=.93$) since the items reflected to what extent people believed in religion in itself as an own end (live and apply their religion in daily life). The second factor included three items and was named the Extrinsic Subscale ($\alpha=.96$) since the items were related to the participants' involvement with the members of the church rather than how deeply they believed in their religion. All items loadings are demonstrated in Table 2.

The factor analysis of the Post-Critical Belief Scale PCBS consisted of three factors that explained 60.30% of the total variance. The eigenvalues of the first four factors were (6.38, 2.51, 1.96, 0.93) and the scree plot indicated that three factors should be retained. The first factor included 7 items and was named PCBS Non-beliefs ($\alpha=.88$) since the items reflected on ideas of individuals who don't believe in God. The second factor included 5 items and was named PCBS Hard Beliefs because the items were related to statements addressing the presence of God and interpreting religion literally ($\alpha=.81$). The third factor had 5 items and was named PCBS Symbolic since the statements represented believing in God and religion in a symbolical way ($\alpha=.71$). The full scale and items loading are presented in Table 3.

Since they are less central to our research questions, we adopt the expected scale structure for each of the ideology variables (RWA and SDO), and conduct a simple item analysis. This produces scales with acceptable alpha reliabilities for Social Dominance Orientation (four items; $\alpha=.69$), Right-wing Authoritarianism Aggression (five items; $\alpha=.70$), and Right-wing Authoritarianism Submission (five items; $\alpha=.74$). For all alpha reliabilities see Table 4.

TABLE 2. *FACTOR AND CORRESPONDING ITEMS AND FACTOR LOADINGS OF THE INTRINSIC/EXTRINSIC SCALE*

Items	1	2
<u>Intrinsic Religiosity</u> ($\alpha=.93$)		
Q01 I enjoy reading about my religion.	.722	
Q02 It is important to me to spend time in private thought and prayer.	.800	
Q03 I have often had a strong sense of God's presence.	.757	
Q04 I pray mainly to gain relief and protection.	.634	
Q05 I try hard to live all my life according to my religious beliefs.	.776	
Q06 Prayer is for peace and happiness.	.713	
Q10 What religion offers me most is comfort in times of trouble and sorrow.	.746	
<u>Extrinsic Religiosity</u> ($\alpha=.96$)		
Q07 I go to church because it helps me to make friends.		.817
Q08 I go to church mostly to spend time with friends.		.888
Q09 I go to Church mainly because I enjoy seeing people I know there.		.940

Note. Coefficients smaller than .30 are suppressed.

TABLE 3. FACTOR AND CORRESPONDING ITEMS AND FACTOR LOADINGS OF POST-CRITICAL BELIEF SCALE

Items	1	2	3
<u>PCBS Non-beliefs</u> ($\alpha=.88$)			
Q03 Faith turns out to be an illusion when one is confronted with the harshness of life.	.772		
Q07 Even though the Bible was written a long time ago, it retains a basic message.	-.713		
Q11 The world of Bible stories is so far removed from us, that it has little relevance.	.680		
Q12 Science has made a religious understanding of life superfluous.	.579		
Q16 Despite the injustices caused by Christianity, Christ's message remains valuable.	-.689		
Q17 In the end, faith is nothing more than a safety net for human fears.	.733		
Q18 Faith is an expression of a weak personality.	.854		
<u>PCBS Hard Beliefs</u> ($\alpha=.81$)			
Q02 God has been defined for once and for all and therefore is immutable.		.757	
Q05 Even though this goes against modern rationality, Mary truly remained a virgin.		.531	
Q08 Only the major religious traditions guarantee admittance to God.		.704	
Q10 Ultimately, there is only one correct answer to each religious question.		.725	
Q15 I think that Bible stories should be taken literally, as they are written.		.738	
<u>PCBS Symbolic Beliefs</u> ($\alpha=.78$)			
Q04 The Bible is a rough guide in the search for God, and not a historical account.			.511
Q06 Each statement about God is a result of the time in which it was made.			.481
Q09 The manner in which humans experience God will always be coloured by society.			.453
Q13 God grows together with the history of humanity and therefore is changeable.			.601
Q14 My ideology is only one possibility among so many others.			.603

Note. Coefficients smaller than .30 are suppressed.

Correlations

Religious Fundamentalism correlated with both anti-Islam and anti-Islamic nations facets (outcome variables; e.g. $r = .23$ with islamophobia affect). Additionally, SDO highly correlated with both facets of anti-Islam and anti-Islamic nations (e.g. $r = .57$ with

islamophobia cognitive). Descriptive statistics and correlation coefficients for each of the variables are presented in Table 4 and Table 5.

Means Description

In the American context, we immediately notice that RF is higher than previous samples in the UK (4.05 vs 2.8 and 2.5 in UK) which reflects that the overall sample were moderately fundamentalist. In terms of results, fundamentalism remained a significant predictor of anti-Islamic attitudes while PCBS_SYM showed favourable attitudes toward the same groups (similarly to the previous study, see Chapter 4).

TABLE 4: MEANS, STANDARD DEVIATIONS, AND ALPHA RELIABILITIES FOR THE PREDICTOR AND OUTCOME VARIABLES

Variable	Mean	SD	α
RF	4.056	1.120	.85
SDO	2.730	1.216	.69
RWA Agg	4.653	1.412	.70
RWA Sub	4.075	1.402	.74
IER_INT	4.359	2.154	.93
IER_EXT	1.767	1.813	.96
PCBS_UNB	2.809	1.366	.88
PCBS_HB	3.743	1.555	.81
PCBS_SYM	4.251	1.257	.71
Islamophobia	3.190	1.631	.97

TABLE 5: CORRELATIONS AMONG RF, IER, PCBS, ANTI-ISLAM AND AIN FACTORS

Variables	1	2	3	4	5	6	7	8	9	10	11	12
1. RF												
2.IER_INT	.562											
3.IER_EXT	.176	.448										
4.PCBS_UNB	-.671	-.520	-.048									
5.PCBS_HB	.739	.503	.355	-.417								
6.PCBS_SYM	-.579	.201	.006	.448	-.325							

7.IPhobia AB	.230	.125	.122	.064	.259	-.195						
8.IPhobia COG	.304	.116	.129	.027	.303	-.288	.821					
9.AIN Regions	.261	.171	.159*	.021	.329	.167*	.785	.807				
10.AIN Gulf	-.070	-.010	.107	.099	.092	.019	.462	.572	.533			
11.AIN Womrights	.181	.110	.087	.018	.215	-.173	.647	.775	.733	.577		
12.AIN Trust	-.228	.077	-.087	.028	-.210	.231	-.622	-.653	-.653	-.329	-.549	

Bold $p < .01$, * $p < 0.05$

Canonical Correlation Analysis

The subscales derived for the IPS and AIN original scales were then used in a subsequent canonical correlation analysis in a similar approach to previous studies (Study 1 and 2). Based on the factor analysis that was conducted in the current study, six variables were extracted in total for the outcome variables and were then used as one of the variable sets in the analysis. To test if these potential factors have a different pattern of relationships to other variables in the same social domain, we used the Contested Social Attitudes scale (CSA) as our second variable set. In this case CSA set contained 28 items measuring eight subscales (with 3-4 items per scale) allowing us to capture as much variance as possible with anti-Islamic dimensions. We expect that any clear and useful distinction between factors of Islamophobia and anti-Islamic nations attitudes would relate to different emphases in these domains of social contestation.

The two variable sets were entered and analysed using the SPSS Canonical Correlation Macro. The first two canonical variates were statistically significant (see Table 6). Although two variates were significant, the eigenvalues suggest that the vast majority of shared variance was captured by the first variate. The first three eigenvalues were (3.65, 0.19, 0.12).

This is also apparent in the percentage of variance in the combined anti-Islam scales that were predictable from the eight diverse social attitudes. The first two canonical variates account for 52% and less than 1% respectively. These results strongly support the view that one factor is emerging within “anti-Islam” and it accounts for most of the variance in responses across both the Islamophobia and anti-Islamic nations attitudes scales.

TABLE 6: CANONICAL CORRELATIONS BETWEEN CSA SUBSCALES, ANTI-ISLAM, AND AIN

VARIATE	CORRELATION	EIGENVALUE	F	NUM D.F	DENOM D.F.	SIG.
1	.886	3.650	10.208	48.000	1057.353	.000
2	.406	.198	2.162	35.000	1412.433	.000
3	.328	.121	1.444	24.000	906.744	.087
4	.166	.028	.621	15.000	754.744	.859
5	.113	.013	.398	8.000	599.443	.921
6	.041	.002	.125	3.000	219.000	.945

Multiple Regression

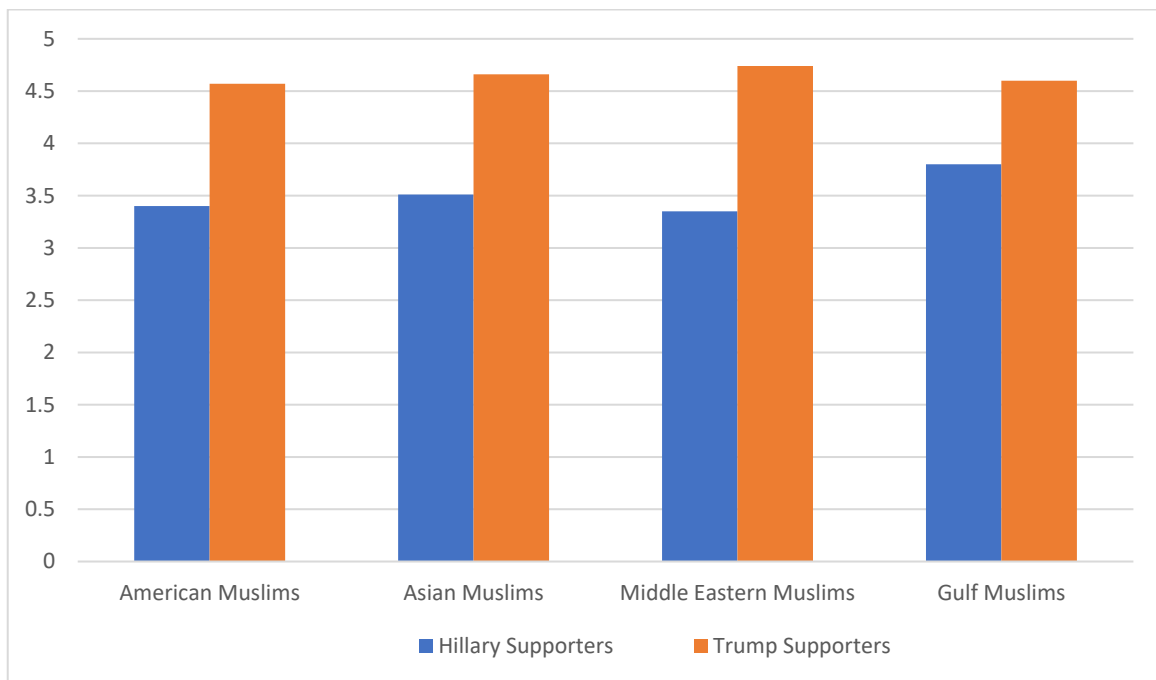
A multiple linear regression was calculated to predict anti-Islam based on rigid ideologies. For this purpose, we used RF, RWA Aggression, and RWA Submission. A significant regression equation was found $F(3, 224) = 30.357, p < .000$, with an R square change of .289. Both RF ($B = .15, p < 0.05$) and RWA Aggression ($B = .43, p < .000$) significantly predicted anti-Islamic attitudes whereas RWA Submission was found nonsignificant ($B = .107, p = .090$). It should be noted that although RWA Submission was found nonsignificant when controlling for RF and RWA aggression. However, RWA Submission by itself was still found a significant predictor of anti-Islam ($B = .30, p < .005$).

Analysis of Variance

Since the Anti-Islamic Nations scale was designed in a way to capture prejudice against various Muslim groups (American, Asian, Middle-Eastern, and Muslims from the Gulf), we are interested in seeing the mean differences in the groups. Thus, a one-way repeated measure ANOVA was conducted on different Muslim groups using Trump and Clinton voters as the independent variables. Mauchly's test indicated that the assumption of sphericity had been violated $\chi^2(5) = 19.09, p < .05$, therefore degrees of freedom were corrected using Huynh-Feldt estimates of sphericity ($\epsilon = .94$). The results reveal a non-significant interaction between supporting Trump versus Clinton on different Muslim groups $F(2.87, 542.57) = 2.23, p = .09$. (see Figure 5.1). Therefore, an analysis of the main effect on (Trump vs Clinton supporters) was performed, which indicated that the main effect was statistically significant $F(1, 189) = 79.29, p < .001$.

Since a main effect was found between (Trump vs Clinton supporters) and prejudice toward different Muslim groups, we proceeded with conducting a one-way ANOVA to compare between the effects of Trump and Clinton supporters on these Muslim groups. The results were as follows: for American Muslims $F(1, 189) = 65.23, p < .001$, for Asian Muslims $F(1, 189) = 71.94, p < .001$, for Middle-Eastern Muslims $F(1, 189) = 84.42, p < .001$, and finally for Muslims from the Gulf $F(1, 189) = 48.88, p < .001$.

GRAPH 5.1: DONALD TRUMP AND HILLARY CLINTON SUPPORTERS ATTITUDES TOWARD MUSLIMS



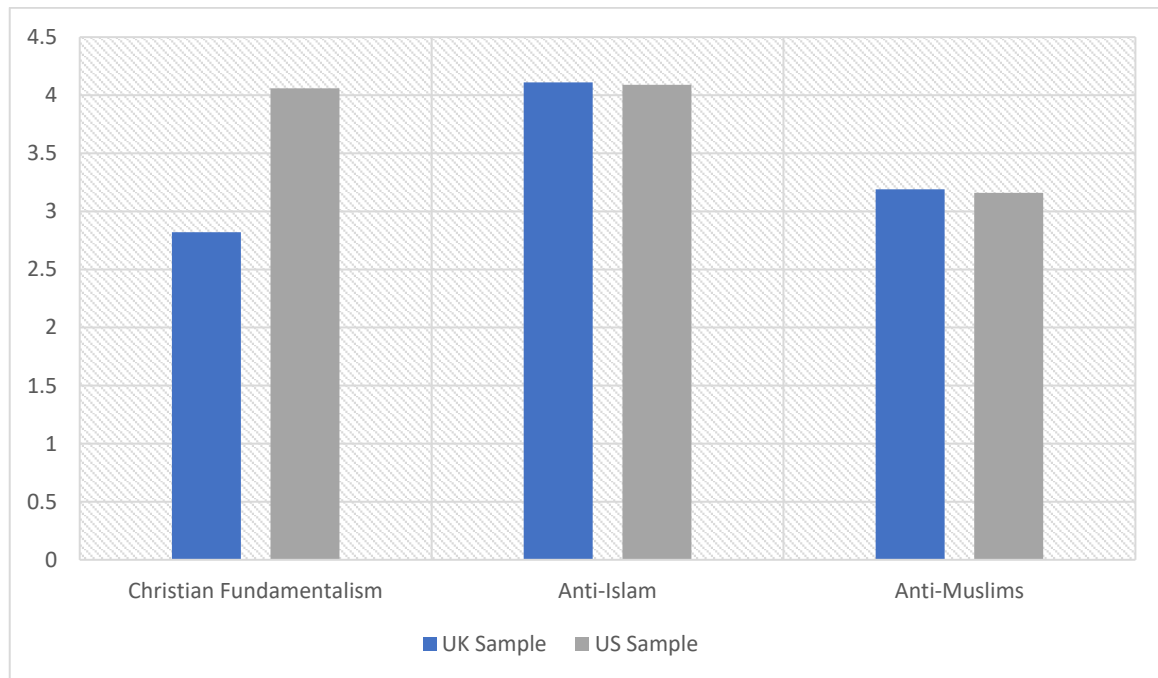
Note: A higher mean effect reflects more prejudice (views Muslims negatively)

To compare between Americans and British in their levels of religiosity and prejudice toward Islam and Muslims, we merged the data file of the current study (Study 3) with the previous study (Study 2). This was done to allow us to distinguish between Americans and British in one larger sample and test the impact of religiosity on having anti-Islamic attitudes. Accordingly, one dummy variable was created including Americans and British participants.

Next, A one-way ANOVA was conducted to compare the effects of the levels of religious fundamentalism, attitudes toward Islam, and attitudes toward Muslims using Americans and British participants as the independent variables. No significant effect was found between Americans and British attitudes toward Islam $F(1,473) = .126, p = .723$, this non-significant effect was also found toward Muslims $F(1,473) = .268, p = .605$. On the other hand, a significant effect was found between Americans and British levels of religiosity $F(1,473) = 108.56, p < .001$; see Figure 5.2).

This is indeed interesting because it shows that regardless of religiosity levels, no significant differences were found toward Islam and Muslims in both contexts (more religious vs less religious).

GRAPH 5.2: AMERICAN AND BRITISH RELIGIOSITY LEVELS AND ATTITUDES TOWARD MUSLIMS

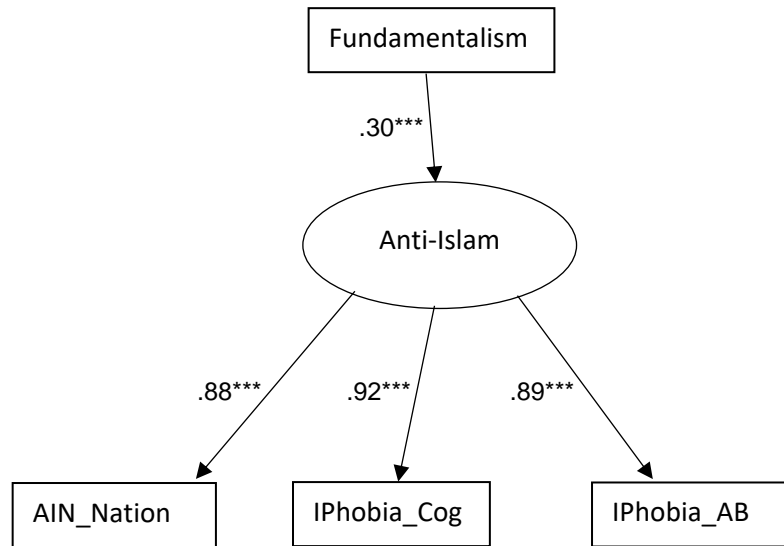


Structural Models and Fit Indices

All the following models are in line with the examination of the relationship between religiosity and prejudice. In the first SEM model, we developed a model to test the direct relationship between Christian fundamentalism and prejudice toward Islam and Muslims, the results indicated that fundamentalism significantly predicted anti-Islamic attitudes ($B = .30$, $SE = .092$, $p < .001$). Further details are presented in Figure 5.3. The results in this model are consistent with our previous studies (Study one and two) and reveal that fundamentalism is a significant predictor of prejudice against Muslims in the American context. This model met all indices of a good to excellent model fit ($\chi^2 = 3.024$, $p = .220$;

$\chi^2 / df = 1.51$; CFI = 1.000; TLI = .99 and RMSEA = .04 (CI90: .000, .149); MacCallum, Browne and Sugawara, 1996).

FIGURE 5.3: RESULTS OF STRUCTURAL EQUATION ANALYSIS SHOWING THE RELATIONSHIP BETWEEN FUNDAMENTALISM AND ANTI-ISLAM CONDUCTED USING AMOS (N =228). THE PATH COEFFICIENTS ARE STANDARDIZED ESTIMATES.



Note: Selected fit indexes: ($\chi^2 = 3.024$, $p = .220$; $\chi^2 / df = 1.51$; CFI = 1.000; TLI = .99 and RMSEA = .04 (CI90: .000, .149).

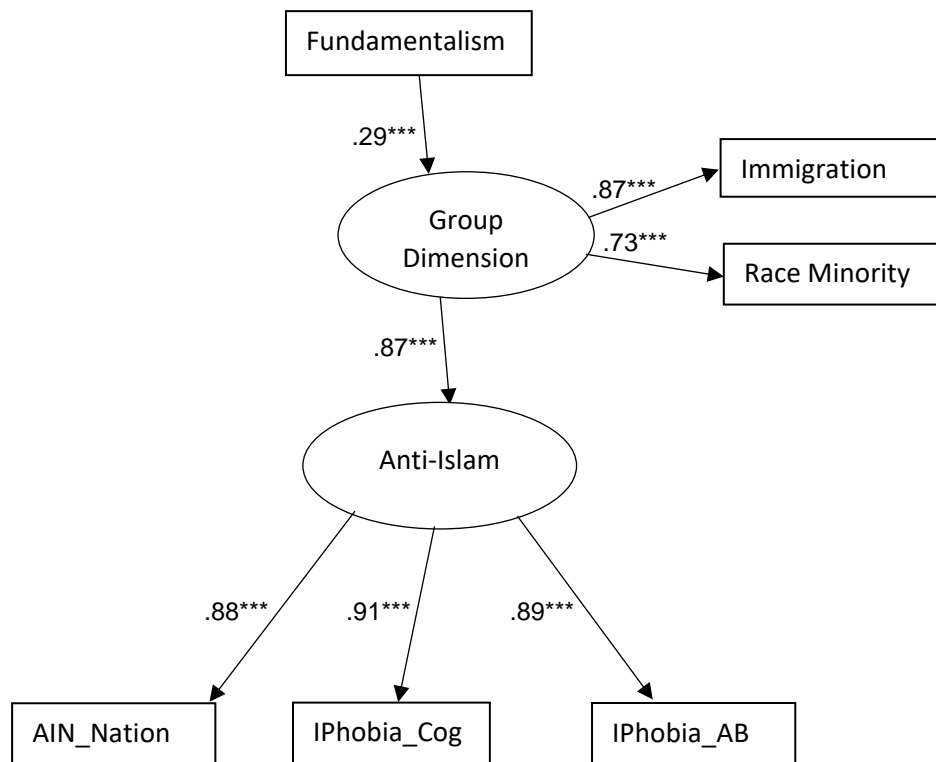
Next, we move to testing a mediation model using CSA group dimension as a mediator between fundamentalism and prejudice toward Islam and Muslims. The reason we test this model is that it has already shown its worth in the previously conducted studies in the UK (Study one and two). Thus, we proceed in testing it in an American sample. The results in this model (second model; Figure 5.4) confirmed that anti-Islamic attitudes are mediated through the group attitudes dimension of CSA, this means that prejudice against Muslims could be explained over participant's prejudiced attitudes towards racial minorities and immigrants in general.

The results showed that fundamentalism predicted the CSA group attitude dimension ($B = .29$, $SE = .055$, $p < .05$). Further, the group attitudes dimension significantly

predicted prejudice toward Muslims ($B = .87$, $SE = .075$, $p < .001$). Finally, fundamentalism was not a significant predictor of anti-Islamic attitudes when controlling for the CSA group dimension as a mediator in the model ($B = .05$, $SE = .068$, $p = .337$). Therefore, we could replicate the results of the previous UK based study in and different context.

In the second model, the $\chi^2 = 17.90$ which indicates a lack of an absolute fit ($p < .01$), which is not uncommon for larger sample sizes. However, all the other fit measures indicate that the model has an acceptable to good model fit ($\chi^2 / df = 2.55$; CFI = .99; TLI = .97 and RMSEA = .08 (CI90: .036, .131); MacCallum, Browne and Sugawara, 1996). Further, the value of both the TLI/NNFI and the CFI meet the standards of a good fit (i.e., .95 or higher; Hu and Bentler, 1999).

FIGURE 5.4: RESULTS OF STRUCTURAL EQUATION ANALYSIS SHOWING CSA GROUP DIMENSION MEDIATING THE RELATIONSHIP BETWEEN FUNDAMENTALISM AND ANTI-ISLAM BY AMOS ($N = 228$). PATH COEFFICIENTS ARE STANDARDIZED ESTIMATES.

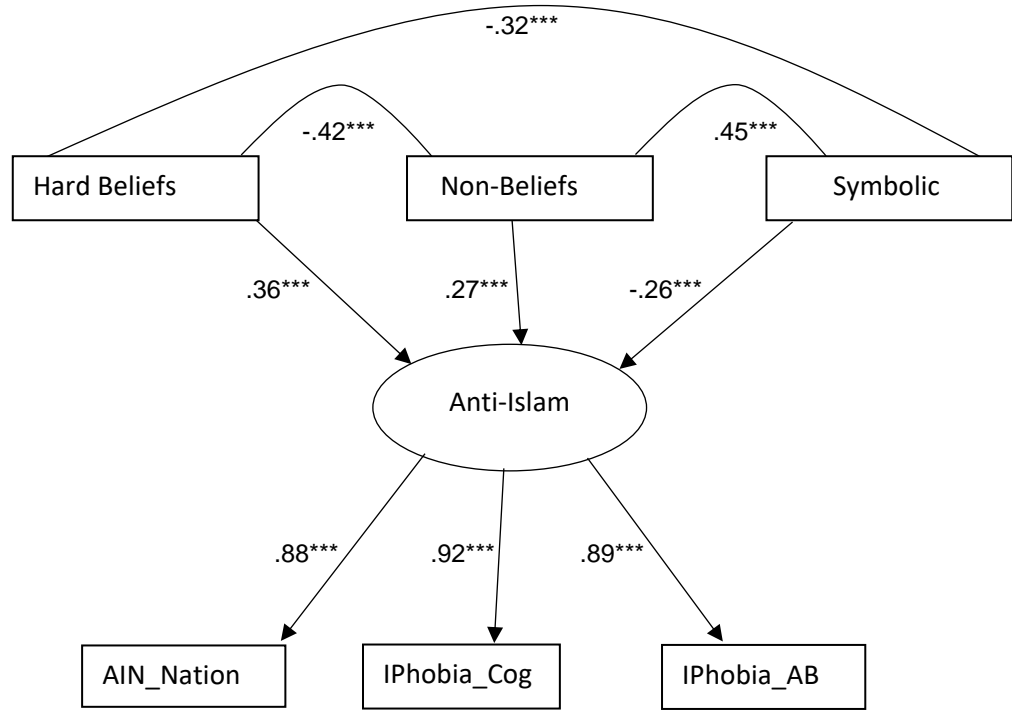


Note: Selected fit indexes: ($\chi^2 = 17.90$, $p < .01$; $\chi^2 / df = 2.55$; CFI = .99; TLI = .97 and RMSEA = .08 (CI90: .036, .131)).

Based on the factor analysis conducted on the Post-Critical Belief Scale (PCBS) in this study. We were curious to compare between individuals who scored on the three facets of the PCBS. As asserted in the previous study (Chapter four), the main advantage of this construct is that it captures participant's attitudes that believe in religion literally, symbolically, or do not believe at all. Therefore, allowing us to explore types of religiosity and their relation to prejudiced attitudes. Consequently, we developed a third SEM model for this purpose. The hard beliefs component significantly predicted anti-Islamic attitudes and was the strongest predictor in this model ($B = .36$, $SE = .071$, $p < .001$). The non-beliefs component also significantly predicted anti-Islam ($B = .27$, $SE = .085$, $p < .001$).

On the other hand, a negative significant relationship was found between participants who scored high on the symbolic component and anti-Islamic attitudes ($B = -.26$, $SE = .088$, $p < .001$). This shows that participants who scored high on the symbolic scale are less likely to be prejudiced toward Muslims. For full details of this model see Figure 5.5. In the third model, the $\chi^2 = 18.07$ indicated a lack of an absolute fit ($p < .01$), which is not uncommon for larger sample sizes. However, all the other fit measures indicate that the model has an acceptable to good model fit ($\chi^2 / df = 3.01$; CFI = .98; TLI = .96 and RMSEA = .09 (CI90: .046, .146); MacCallum, Browne and Sugawara, 1996). Also, the value of both the TLI/NNFI and the CFI meet the standards of a good fit (i.e., .95 or higher; Hu and Bentler, 1999).

FIGURE 5.5: RESULTS OF STRUCTURAL EQUATION ANALYSIS SHOWING THE RELATION BETWEEN PCBS AND ANTI-ISLAM CONDUCTED BY AMOS (N =228). THE PATH COEFFICIENTS ARE STANDARDIZED ESTIMATES.



Note: Selected fit indexes: ($\chi^2 = 18.07$, $p < .01$; $\chi^2 / df = 3.01$; CFI = .98; TLI = .96 and RMSEA = .09 (CI90: .046, .146).

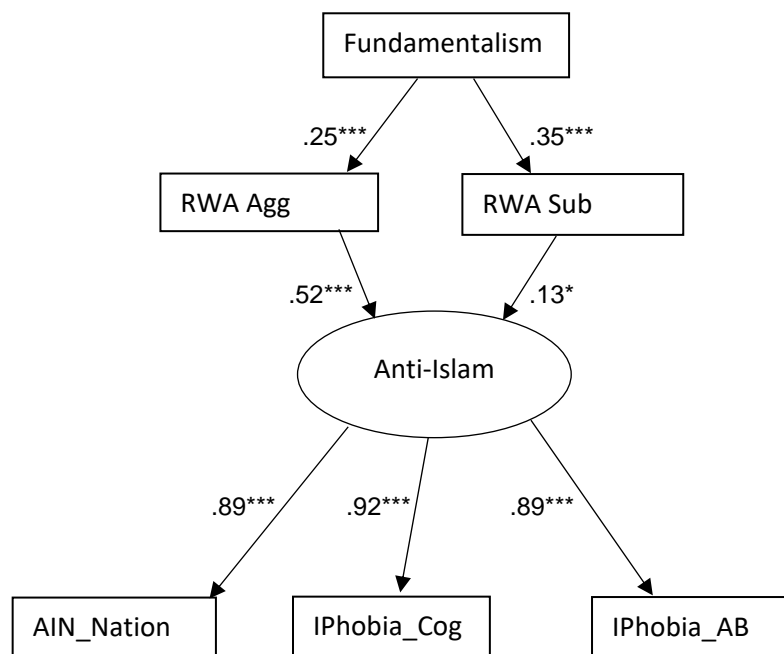
Furthermore, as stated in the introduction of this chapter, and based on Johnson et al. (2012) work, which examined the impact of RWA facets (aggression and submission) in explaining the relationship between Christian fundamentalism and prejudice toward Arabs in an American context, we decided to develop another model that follows the same steps in order to examine a very similar relationship (prejudice against Muslims). Accordingly, we created a new SEM model to test if the facets of RWA (aggression and submission) could mediate and explain the relation between Christian fundamentalism and anti-Islamic attitudes. In this model (see Figure 5.6) fundamentalism predicted both facets of RWA. Fundamentalism predicted RWA Aggression behaviour ($B = .25$, $SE = .081$, $p <$

.001), in addition to predicting RWA Submission behaviour ($B = .35$, $SE = .078$, $p < .001$).

Moreover, both components of RWA predicted anti-Islamic attitudes, with RWA Aggression being the prevailing and stronger predictor ($B = .52$, $SE = .069$, $p < .001$) followed by RWA Submission ($B = .13$, $SE = .067$, $p < .05$). These results are consistent with Johnson et al. (2012) findings.

In this model, the $\chi^2 = 21.52$ indicated a lack of an absolute fit ($p < .01$), which is not uncommon for larger sample sizes. However, all the other fit measures indicate that the model has an acceptable to good model fit ($\chi^2/df = 3.07$; CFI = .98; TLI = .95 and RMSEA = .09 (CI90: .051, .143); MacCallum, Browne and Sugawara, 1996). In addition, the value of both the TLI/NNFI and the CFI meet the standards of a good fit (i.e., .95 or higher; Hu and Bentler, 1999).

FIGURE 5.6: RESULTS OF STRUCTURAL EQUATION ANALYSIS SHOWING RWA FACETS MEDIATING THE RELATIONSHIP BETWEEN FUNDAMENTALISM AND ANTI-ISLAM BY AMOS ($N = 228$). PATH COEFFICIENTS ARE STANDARDIZED ESTIMATES.



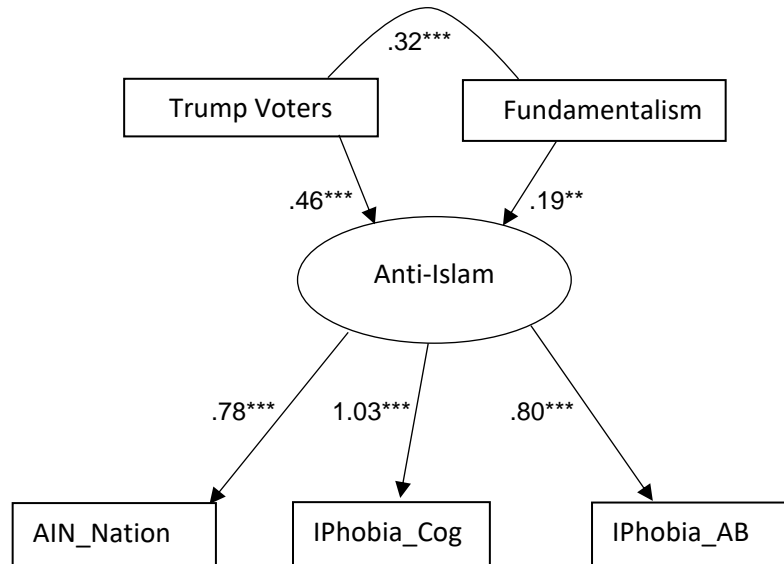
Note: Selected fit indexes: ($\chi^2 = 21.52$, $p < .01$; $\chi^2 / df = 3.07$; CFI = .98; TLI = .95 and RMSEA = .09 (CI90: .036, .131).

Based on the political orientation and party membership questions we specifically added in this study (see Method section 5.2) we developed another SEM model to see the attitudes of Trump supporters and fundamentalist toward Muslims. The reason for choosing Trump supporters for this model is that Trump supporters showed the highest correlations to anti-Islamic attitudes compared to the other president candidates. Thus, we wanted to see how Trump supporters compare with Christian fundamentalist.

The results confirmed that Trump supporters are the most likely to have negative attitudes towards Islam and Muslims compared to voting for other candidates ($B = .55$, $SE = .199$, $p < .001$). Being a religious fundamentalist was also a significant effect of prejudice toward Muslims ($B = .12$, $SE = .070$, $p < .005$). Therefore, Trump supporter and fundamentalism were significant predictors of being negative toward Islam and Muslims. Interestingly, being a Trump supporter was a stronger predictor of fundamentalism. For full details, refer to Figure 5.7.

The fifth model revealed a very good to excellent model fit ($\chi^2 = 1.02$, $p = .796$; $\chi^2 / df = .341$; CFI = 1.000; TLI = 1.010 and RMSEA = .00 (CI90: .000, .071); MacCallum, Browne and Sugawara, 1996).

FIGURE 5.7: RESULTS OF STRUCTURAL EQUATION ANALYSIS SHOWING TRUMP VOTERS AND FUNDAMENTALISTS RELATIONSHIP WITH ANTI-ISLAMIC ATTITUDES BY AMOS (N = 228). PATH COEFFICIENTS ARE STANDARDIZED ESTIMATES.



Note: Selected fit indexes: ($\chi^2 = 1.02$, $p = .796$; $\chi^2 / df = .341$; CFI = 1.000; TLI = 1.010 and RMSEA = .00 (CI90: .000, .071)).

To create an integrated model that included several religious and ideological constructs to test their relationship with prejudice toward Islam and Muslims, a new model was developed and included Fundamentalism, Hard Beliefs, Non-beliefs, CSA group dimension, RWA Aggression, RWA Submission, and attitudes toward Islam and Muslims. However, due to the substantial number of variables included in this model it resulted in a poor fit ($\chi^2 = 282.154$, $p = .000$; $\chi^2 / df = 9.102$; CFI = .83; TLI = .70 and RMSEA = .19 (CI90: .169, .209)). Thus, it was decided to use another model that included all the previous variables except for CSA group to see if this could improve the overall fit.

The new model had a better fit compared to the previous model ($\chi^2 = .81.45$, $p = .000$; $\chi^2 / df = 4.79$; CFI = .94; TLI = .88 and RMSEA = .12 (CI90: .102, .158)). The model still did not have a good fit; however, the model was included for demonstrating how all

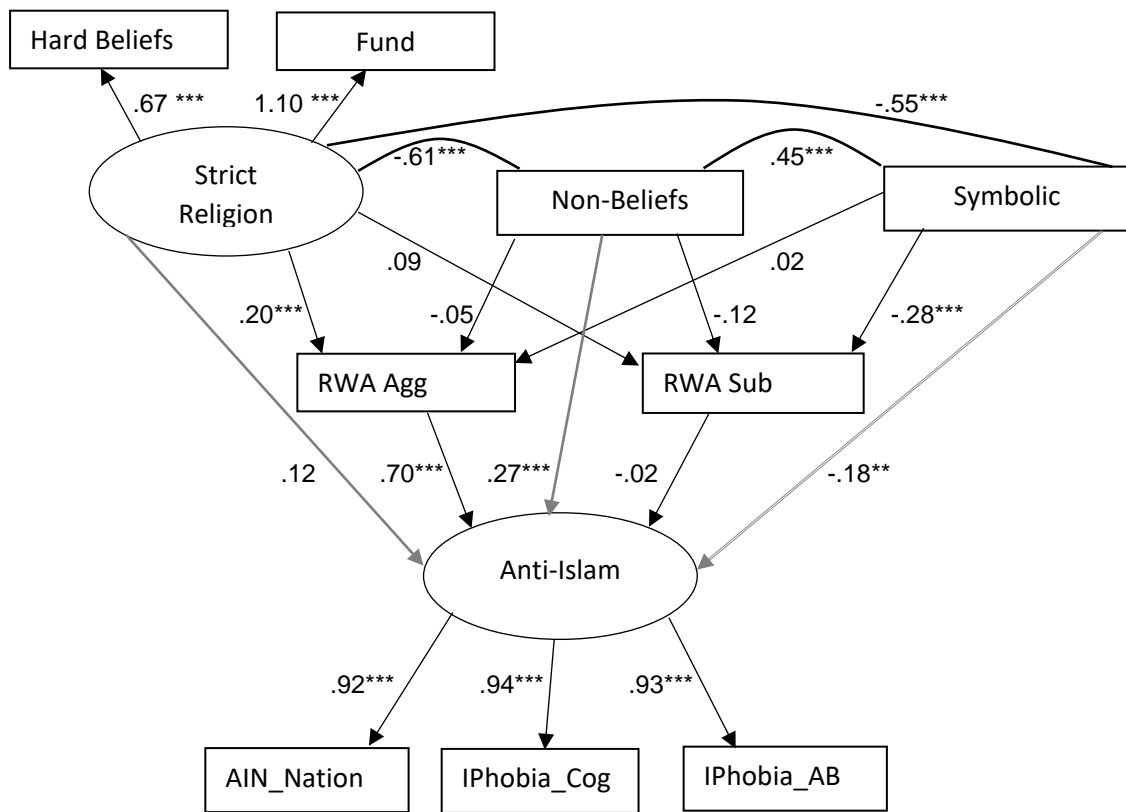
the previous constructs interact with anti-Islamic attitudes. In addition, the model fit of this model was much better than the first integrated model.

In the integrated model Strict Religion predicted RWA Aggression ($B = .20$, $SE = .076$, $p < .001$) but was not a predictor of RWA Submission ($B = .09$, $SE = .361$, $p = .148$). The PCBS_SYM (symbolic beliefs) was a significant negative predictor of RWA submission ($B = -.28$, $SE = .079$, $p < .001$) but it was found a nonsignificant predictor of RWA Aggression ($B = .02$, $SE = .086$, $p = .888$). Non-beliefs were found a nonsignificant predictor for both RWA facets, ($B = -.05$, $SE = .082$, $p = .427$) with RWA Aggression and ($B = -.123$, $SE = .075$, $p = .104$) with RWA Submission.

Regarding the mediating constructs, RWA Aggression was a very strong predictor of anti-Islamic attitudes ($B = .70$, $SE = .032$, $p < .001$). Conversely, RWA Submission did not predict anti-Islamic attitudes ($B = -.021$, $SE = .075$, $p = .783$). These results are consistent with the regressions which shows that when both facets of RWA are presented. RWA Aggression acts as the dominant predictor of anti-Islam.

Strict Beliefs was no longer a predictor of anti-Islamic attitudes after controlling for RWA Aggression and Submission ($B = .12$, $SE = .467$, $p = .07$), with this form of belief being completely mediated by the RWA facets. By contrast, both PCBS_SYM ($B = -.18$, $SE = .092$, $p < .01$) and Non-beliefs remained significant direct predictors of anti-Islamic attitudes ($B = .27$, $SE = .086$, $p < .001$). As in previous models, symbolic beliefs showed favorable attitudes towards Muslims where Non-belief revealed unfavourable attitudes. For full details see Figure 5.8.

FIGURE 5.8: RESULTS OF STRUCTURAL EQUATION ANALYSIS SHOWING THE RELATIONSHIP BETWEEN RELIGIOUS, IDEOLOGICAL, AND ANTI-ISLAMIC CONSTRUCTS. BY AMOS (N = 228). PATH COEFFICIENTS ARE STANDARDIZED ESTIMATES.



Note: Selected fit indexes: ($\chi^2 = .81.45$, $p = 0.00$; $\chi^2 / df = 4.79$; CFI = .94; TLI = .88 and RMSEA = .12 (CI90: .102, .158)).

Models Review

Although these models test various aspects, but they are all valuable assets in explaining the relationship between religiosity and prejudice. The models complete each other in clarifying what constructs play a key role in explaining anti-Islamic attitudes in the US context. Since we know now that fundamentalism is a significant predictor of prejudice toward Muslims, we continue to pursue our exploration of the underpinnings of anti-Islamic behaviour and what makes fundamentalist prejudiced.

Thus, we included the group facet of the Contested Social Attitudes construct in addition to the aggression and submission facets of Right-Wing Authoritarianism as mediators in two of the models in this study. Finally, we also included the Post-Critical Belief Scale since it can show different patterns of religiosity and their relation to prejudice. Hence, expanding our understanding of the relationship between religiosity and prejudice.

Based on the Structural Equation Models (SEM) presented in this study, the fifth model (Figure 5.7) showed the best fit indices: ($\chi^2 = 1.02$, $p = .796$; $\chi^2 / df = .341$; CFI = 1.000; TLI = 1.010 and RMSEA = .00 (CI90: .000, .071). This model presents both Christian fundamentalism and voting preference in one model. This model revealed that both Christian fundamentalism and voting for Trump were significant predictors of anti-Islamic attitudes. The importance in this model is that it showed that both constructs predict anti-Islamic attitudes, and that fundamentalism remained a significant predictor even after controlling for political voting preference. This basically means that fundamentalism plays a key role in predicting negative attitudes toward Islam and Muslims in an American context. Although political orientation remains a significant predictor of anti-Islamic attitudes, religiosity still plays a major role in this equation

In general, the idea behind adding separate models in this study rather than only using one major model that includes all the constructs is because when adding all constructs in one model the SEM will mostly result in poor fit indices (as demonstrated in this study) which lowers its reliability and validity. Moreover, using several constructs in different models allows for detailed insights for each construct and testing for its effects on the relationship between religiosity and prejudice. However, we have added an integrated model in this study to provide wider insights regarding how the main constructs related to anti-Islam.

Mediation Effects

We used mediation analysis for two of the six models that produced a good fit in this study (Figure 5.4 and 5.6). To report the mediation effects, a 95 percent Confidence Intervals (CI) were created around each indirect effect. Please note that CIs not containing zero indicate a mediating variable. In the second model, the CSA group dimension was a statistically significant mediator between RF and attitudes toward Muslims. CSA group dimension mediated the effect of RF on attitudes toward anti-Islam (mediated effect =.25; CI: .125, .382). In the fourth model, RWA components (aggression and submission) were significant mediators between RF and anti-Islam in the fourth model (see Figure 5.6; mediated effect =.18; CI: .097, .226).

5.4 Discussion

This is the third study in a row that is consistent with the hypothesis regarding the positive relationship between religion and prejudice. The results in the current study were consistent with the previous studies (study one and two) that also indicated that there is a positive relationship between Christian religiosity and being prejudiced toward Muslims. In this case, participants who highly scored on the Christian fundamentalism instrument were found to be prejudiced toward multiple Muslim groups (i.e. American Muslims, Asian Muslims).

Concerning other religiosity constructs, the Post-Critical Belief construct significantly predicted positive and negative prejudice attitudes toward Muslims in the American context. The PCBS hard beliefs and the PCBS non-beliefs components both predicted negative prejudice attitudes toward Muslims. By contrast, the PCBS symbolic predicted positive attitudes toward Muslims.

The same unique findings in the previous study (Study two; UK based) were also found and confirmed in the current study that was conducted on an American Sample.

Participants who scored high on both the hard beliefs and non-beliefs components viewed Muslims negatively which again tells that this unfavourable view does not only apply to religious people. Moreover, the study offers us with newer insights regarding the relationship between religiosity and prejudice toward Muslims. We now know the type of religiosity people identify themselves with plays a key role in predicting prejudicial attitudes toward various groups of Muslims.

Whereas, hard beliefs predict viewing Muslims negatively, symbolic beliefs tend to lead to being more tolerant and accepting towards them. However, it is important to remind the reader that the symbolic beliefs subscale may capture tolerant and accepting views that are not just limited to religious participants.

For instance, an item like “The manner in which humans experience God will always be coloured by society.” could be answered similarly for both a religious and nonreligious individual. On the other hand, the revised Intrinsic/Extrinsic Religiosity (I/E-R) construct failed to predict any type of prejudice toward Muslims, it constantly showed non-significant relations. We are not sure why IER did not reveal any significant relations, this could be related to that it is the oldest religiosity construct used in the study, and the newer measurements are doing a better job in capturing religiosity levels. It should also be noted that religiosity measurements in general were stronger predictors of anti-Islamic attitudes in the US compared to the previous studies in the UK.

For instance, fundamentalism predicted ($B = .30$) for anti-Islamic attitudes in the US (current study) compared to ($B = .25$; Study 1) and ($B = .20$; Study 2) which were conducted in the United Kingdom. Although these differences may be due to the samples not the region, but it was important to highlight this for future researchers who are interested in pursuing this investigation.

Another important goal in this study was to investigate the possibility of obtaining several dimensions of anti-Islam constructs (similarly to what we have conducted in previous studies). To investigate this issue, we first began with an exploratory factor analysis of each of the two focal scales (Islamophobia Scale; IPS, and Anti-Islamic Nations; AIN). Further, adding the 8-item moral component to the IPS construct did not yield any different results regarding the dimensionality of anti-Islam in the American context (consistent with the findings of the UK study; Study 2).

On the other hand, we managed to extract four factors for the Anti-Islamic Nations scale. Further, it is important to remind the reader that even though the factor analysis managed to obtain several facets for the outcome variables (IPS; AIN), but most of it was retained and explained by the first dimension. Essentially, the first factor in both scales is capturing most of the variance, and the others are explaining very little.

We then continued with the canonical correlation approach to take advantage of its unique ability of correlating as many constructs as possible simultaneously. The canonical correlation conducted between all factors of anti-Islam (six variants) and the contested social attitudes construct which has eight subscales clustered into it and is divided into two main dimensions (group and moral attitudes) enabling us to explain as much variance as possible with the outcome variables. In addition, the results of the analysis lead to retaining one dominant dimension for anti-Islam (consistent with earlier findings). Although two factors were found significant, only the first eigenvalue captured most of the variance.

In addition, several structural equation models were created to test the relationship between religiosity and anti-Islamic attitudes. All models revealed significant relations, in addition to one of the mediation models that was replicated and constant with the first and second study that were based in the UK (CSA group dimension mediating the relation

between fundamentalism and anti-Islam; Figure 5.4). In addition, the model that we developed following Johnson et al. (2002) steps of explaining Christian fundamentalism through RWA facets was consistent with Johnson's findings that found that the RWA Aggression facet is the strongest predictor of prejudice toward Arabs.

In the current study, the RWA Aggression dimension was the decisive component that explained prejudice toward Muslims. While RWA submission still managed to explain part of this prejudice. Furthermore, the model developed to test political orientations and its relation to anti-Islam revealed that being a Trump supporter was highly related to having anti-Islamic attitudes compared to supporting other candidates (i.e. Clinton).

Being a religious fundamentalist was also a significant predictor of prejudice toward Muslims, however, Trump supporters still showed higher effects when it came to anti-Islam and anti-Muslims. This study has permitted us to test the relationship between religiosity and anti-Islam behaviour in an American context. To conclude, the results are in line with prior findings, and fundamentalism remains a significant predictor of anti-Islamic attitudes supporting the hypothesis of this PhD research.

Aims for the next Study

The following study was conducted several months after the current one and hence several months after the US elections in which President Trump was elected. In the Trump Presidency one of the most controversial early initiatives was the Presidential order banning entry to people from certain countries – what became known as “the Muslim Ban”. In addition, there were protests around the US against the agenda of President Trump including the Muslim Ban, and the Presidential Order itself was struck down by the courts. This created several opportunities: to see if the measures we had collected before the election could predict support for the Muslim Ban.

Given the short time-frame of the follow-up study we felt that religious orientations themselves were unlikely to shift but that anti-Islamic attitudes could change following the specific controversies around this issue. Therefore, in Study 4 we mainly focused on participants' attitudes toward the Muslim ban and collected updated data about participants' preferred party, and choice of President.

Attitudes towards Muslims and the Muslim ban policy in post-Trump

USA

6.1 Introduction

This is the fourth study in the project that examines the relationship between Christian religiosity and prejudice toward Muslims in a western population. It will be the last study conducted in a western region to test this relationship before moving to an Islamic context (Study five) to test the same relationship by Muslim believers. This study is a follow up study from the third study that was conducted in the United States ($N=228$). A total of 111 participants managed to follow up and complete the survey of the current study, the fourth study in the research is also based on an American context. In the present study, the agenda is relatable to the previous study (Study three), where religiosity is tested towards a variety of Muslim ethnicities, however, in this study the focus will mostly be on how religiosity levels impact the acceptance or rejection of the Muslim ban policy implemented by president Donald Trump on the 27th of January 2017.

We will be examining to what extent participants support this ban policy and whether anti-Islamic attitudes play a key role in mediating the relationship between religiosity and supporting the ban policy. This study will make use of the Islamophobia scale (IPS) that was used in study three (outcome variable) to test participants' levels of prejudice toward Muslims. In addition, to an 8-item scale asking participants on their views of the Muslim ban policy as previously asserted.

This study sets out to continue exploring the mediation effects on Christian religiosity and prejudice toward Muslims through using statistical equation modelling analysis to assist in clarifying and elucidating anti-Islamic attitudes. In the current study, we will be testing to what extent anti-Islamic attitudes explain the support of the ban policy. Further, we are also curious to see how religiosity constructs like Religious

Fundamentalism (RF) and Post-Critical Believe Scale (PCBS) differ from Trump supporter's attitudes regarding anti-Islam.

In this study, the research questions that will be addressed are as follows:

Regarding the Muslim ban policy implemented by Donald Trump, does anti-Islamic attitudes predict supporting the Muslim ban policy?

Does Christian fundamentalism continue to be a main predictor of anti-Islam? And how does it compare to political orientation? When adding religiosity and political affiliation constructs in one model, how do each predict prejudice toward Muslims?

6.2 Method

A follow up online study was completed by 112 participants in the United States (57 men, 55 women; M age = 56.6, SD age = 13.08) using a panel located in the United Kingdom (Pureprofile). Most of the sample were Christians (66.1%), followed by no religion (17.9%), Jewish (4.5%), would rather not say (3.6%), and one Muslim that was excluded from the analysis leaving us with a total of 111 participants. Participants' region of birth was as follows: 105 from the United States, two from Eastern Europe, and of each from Africa, Central America, Western Europe, The Middle East, and one would rather not say. Participants' level of education was as follows: 38 with a University degree, 28 some college, 20 High school, 14 Master's degree, six (2-3) years college, four professional trade qualifications, and one professional degrees (JD, MD). In terms of political affiliation, the sample was divided by Trump supporters ($N=52$) followed by Hillary supporters ($N=43$), Five supporters each for Jill Stein and Gary Johnson, and four would rather not say.

Materials

We retrieved all the following data from the previous study (Study 3): open age question, basic demographics, religious categories, political affiliation, and level of

education as stated above. Moreover, we also retrieved the level of participants' religiosity on the religiosity instruments (RF, PCBS) from study three. The reason behind this decision is that it was unlikely that participants would differ in their level of religiosity just after three months of conducting the previous study.

On the other hand, instead of retrieving the information regarding participants' choice of president from the prior study, we included it as a new question to see if participants changed their decisions after the new policies of president Donald Trump including the Muslim ban policy. The remainder of the questionnaire consisted of the scales listed below. The responses of all scales were based on a 7-point Likert scale (1= strongly disagree and 7 = strongly agree). Finally, a comment section was available to give the participants the opportunity to add any additional thoughts they found relative to the study. It should be noted that the procedures and measures are like the ones used in the first Study (See Method Section 3.2; p, 51).

Outcome Variables

Muslim Ban Scale: (MBS): includes 8 items that measure attitudes and views toward the recent Muslim ban policy executed by President Donald Trump. Two example items are: "It is clear that the "ban" is only to Muslim countries where President Trump does not have business interests" and "There are too many refugees flooding in from dangerous places in the world".

The Islamophobia Scale (IPS) is also used in this study as one of the outcome variables.

Predictor Variables

The following variables were regained from the previous study (Study 3) by merging the two data sets of study three and four into one file while excluding the participants that

did not complete the follow up study (current study). The main scales used as predictors were Religious Fundamentalism (RF) and the Post-Critical Belief Scale (PCBS).

6.3 Results

Analytic procedures

The analytic procedures used in this study are like the previous study (see Section Results 3.3).

3.1 Correlations

Descriptive statistics and correlation coefficients for each of the variables are presented in Table 1 and 2.

TABLE 1: MEANS, STANDARD DEVIATIONS, AND ALPHA RELIABILITIES FOR THE PREDICTOR AND OUTCOME VARIABLES

Variable	Mean	SD	α
Fundamentalism	3.97	1.13	.72
Hard Beliefs	3.77	1.61	.86
Symbolic	4.36	1.26	.71
Non-Beliefs	2.81	1.35	.88
Islamophobia	3.21	1.61	.96
Muslim Ban	3.49	1.65	.95

TABLE 2: CORRELATIONS AMONG INDEPENDENT AND CRITERION VARIABLES

Variable	Islamophobia	Support Muslim Ban
Fundamentalism	.480	.413
Hard Beliefs	.443	.382
Symbolic	-.364	-.240*
Non-Beliefs	-.142	-.271
Trump voters	.560	.694
Hillary voters	-.469	-.571

Bold $p < 0.01$, * $p < 0.05$

Multiple Regression

A multiple linear regression was calculated using the PCBS religiosity measurement that contains three major components (PCBS Hard Beliefs, PCBS Symbolic Beliefs, and PCBS Non-Beliefs) to predict attitudes toward the latest Muslim ban applied by President Trump. A significant regression equation was found $F(3, 108) = 6.978, p < .001$, with an R square change of .403. Regression coefficients for each of the variables are presented in Table 3.

TABLE 3: REGRESSION COEFFICIENTS AMONG RELIGIOUS ORIENTATIONS AND MUSLIM BAN

Variable	Coefficients	t-value	Significance
Hard Beliefs	.31	3.07	.003
Symbolic	-.089	-.876	.383
Non-Beliefs	-.082	-.758	.450

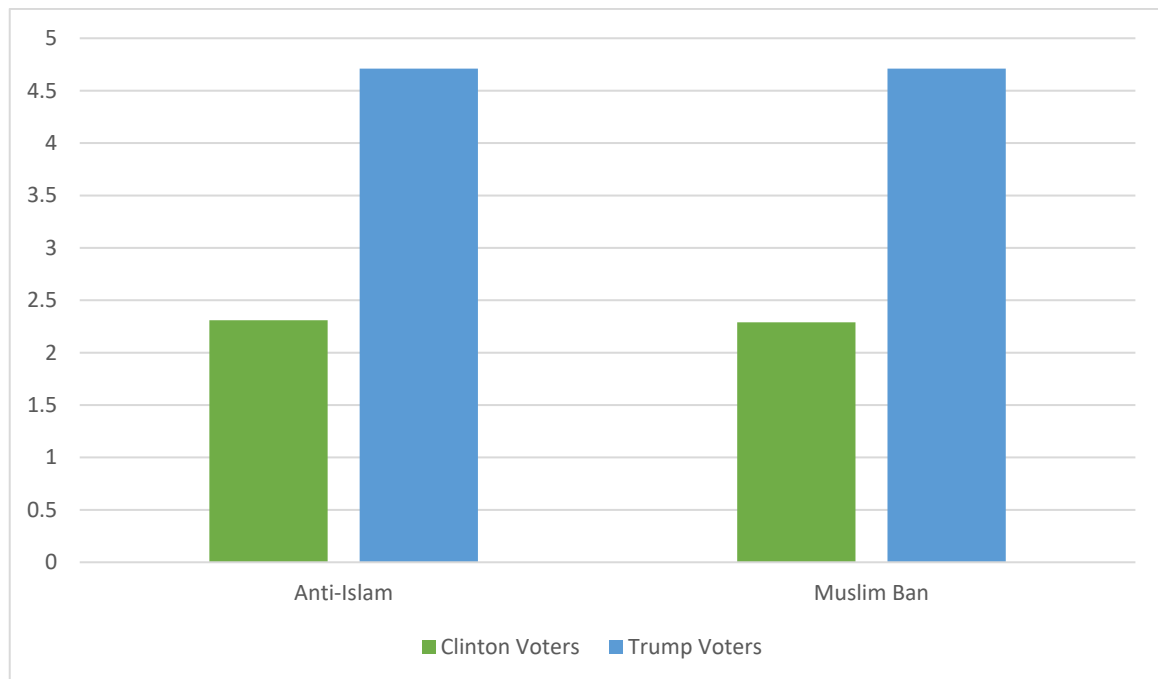
Bold coefficients are significant

Analysis of Variance

To compare between Trump and Clinton supporters regarding their attitudes toward Islam and the Muslim ban policy, one dummy variables was created that included Trump and Clinton supporters. Next, a one-way repeated measure ANOVA on attitudes toward Islam and the Muslim ban policy using Trump and Clinton participants as the independent variables was conducted. Mauchly's test indicated that the assumption of sphericity had been violated $\chi^2(2) = 19.50, p < .001$, therefore degrees of freedom were corrected using Huynh-Feldt estimates of sphericity ($\epsilon = .86$).

The results show a significant interaction between Trump and Clinton supporters on anti-Islamic attitudes and supporting the Muslim ban $F(1.75, 160.43) = 4.01, p = .02$; see Figure 6.1). Therefore, we ran simple main effects. Attitudes toward Islam were found significant $F(1, 160) = 70.23, p < .001$. Further, attitudes toward the Muslim ban were also found significant $F(1, 160) = 100.45, p < .001$.

FIGURE 6.1: TRUMP AND CLINTON SUPPORTERS AND ATTITUDES TOWARD MUSLIMS



Note: A higher mean effect reflects a higher negative attitude toward the group

Structural Models

A Structural Equation Model (SEM) was developed to test the relationship between religiosity and prejudice toward Islam and Muslims. The results in the model indicated that supporting the Muslim ban executed by Donald Trump could be explained through the levels of hatred toward Islam and Muslims. Both hard beliefs and non-beliefs significantly predicted Islamophobia attitudes, with the former being the strongest predictor ($B = .43$, $SE = .093$, $p < .001$; $B = .21$, $SE = .118$, $p < .04$). On the other hand, symbolic beliefs significantly predicted a negative relationship ($B = -.31$, $SE = .120$, $p < .002$). Moreover, anti-Islam was a strong predictor of supporting the Muslim ban policy ($B = .68$, $SE = .072$, $p < .001$). For the full model refer to Figure 6.2.

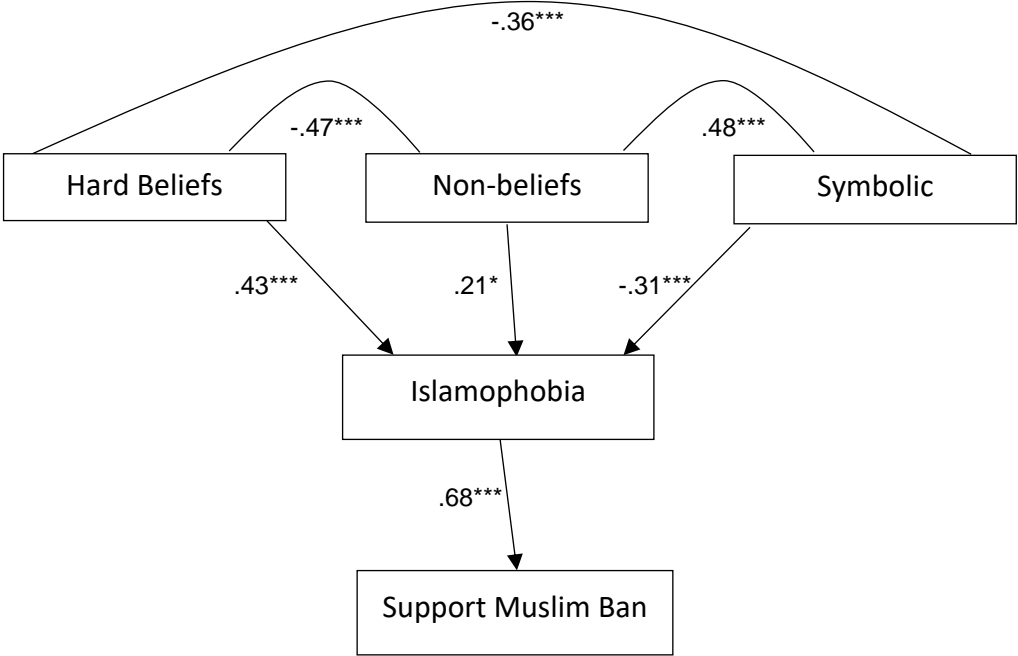
In the first model, the model chi-square was $\chi^2 = 1.95$, $DF = 2$, $p = .474$. The RMSEA value, compensating for the effects of model complexity, was .000 (CI90: .000, .173) which is a very good fit (MacCallum, Browne and Sugawara, 1996). Also, the value

of the TLI was 1.016, and the value of CFI was 1.000 which meet the standards of a good fit (i.e., .95 or higher; Hu and Bentler, 1999).

To compare between highly religious Christians (fundamentalist) and Trump supporters in their levels of prejudice toward Islam and Muslims, and how does this affect their attitudes toward the Muslim ban policy, a second SEM model was developed for this purpose. Attitudes toward Islam and Muslims was used to mediate this relationship (see Figure 6.3). The results indicated that there is a significant positive relation between fundamentalism and anti-Islamic attitudes ($B = .33, SE = .064, p < .001$). Moreover, voting for Trump was also a significant predictor of anti-Islam, surpassing even fundamentalism ($B = .47, SE = .176, p < .001$).

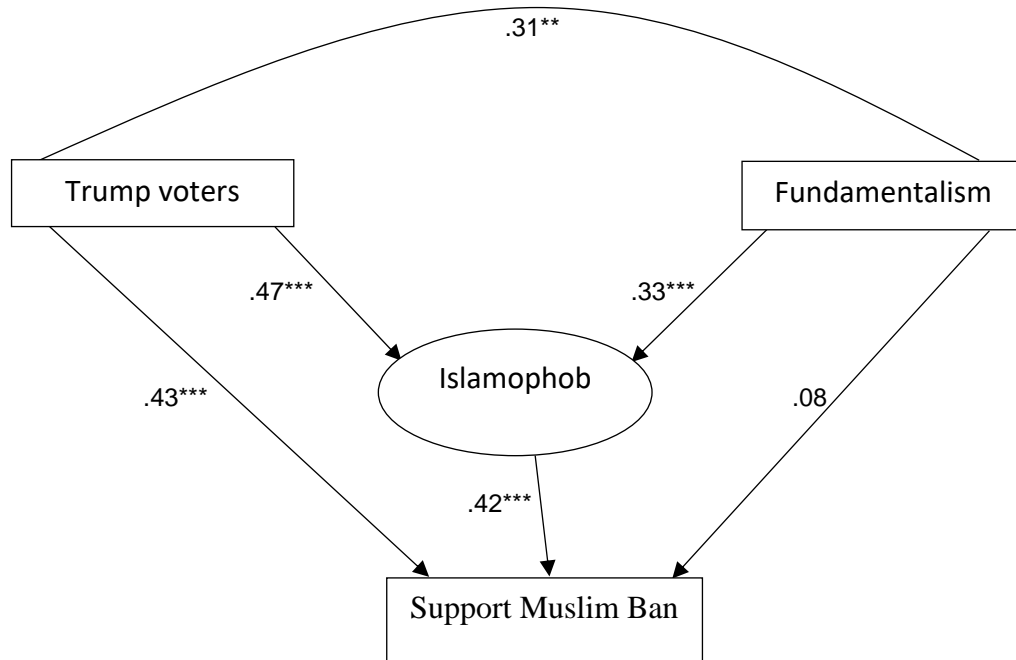
However, there wasn't a significant relation between fundamentalism and supporting the Muslim ban when using the anti-Islamic attitudes construct as a mediator ($B = .08, SE = .101, p = .270$). On the other hand, being a Trump supporter was a highly significant predictor of the Muslim ban even after controlling for anti-Islam ($B = .43, SE = .248, p < .001$). Finally, having anti-Islamic attitudes is a significant predictor of supporting the Muslim ban policy ($B = .42, SE = .091, p < .001$). The fit indices for this model was as following: ($\chi^2 = .354, p = .838$; $\chi^2 / df = .177$; CFI = 1.000; TLI = 1.029 and RMSEA = .000 (CI90: .000, .108).

FIGURE 6.2: RESULTS OF STRUCTURAL EQUATION ANALYSIS SHOWING THE RELATION BETWEEN THE PCBS AND THE MUSLIM BAN CONDUCTED BY AMOS (N =111). THE PATH COEFFICIENTS ARE STANDARDIZED ESTIMATES.



Note: Selected fit indexes: ($\chi^2 = 1.095$, $p = .474$; $\chi^2 / df = .747$; CFI = 1.000; TLI = 1.16 and RMSEA = .000 (CI90: .000, .173).

FIGURE 6.3: RESULTS OF STRUCTURAL EQUATION ANALYSIS SHOWING THE RELATION BETWEEN TRUMP VOTERS, FUNDAMENTALIST AND THE MUSLIM BAN CONDUCTED BY AMOS (N =111). THE PATH COEFFICIENTS ARE STANDARDIZED ESTIMATES.



Note: Selected fit indexes: ($\chi^2 = .354$, $p = 838$; $\chi^2 / df = .177$; CFI = 1.000; TLI = 1.029 and RMSEA = .000 (CI90: .000, .108).

Models Review

Based on the Structural Equation Models (SEM) presented in this study, the second model (Figure 6.3) showed the best fit indices: ($\chi^2 = .354$, $p = 838$; $\chi^2 / df = .177$; CFI = 1.000; TLI = 1.029 and RMSEA = .000 (CI90: .000, .108). The importance of this model is that it presents a mediational model that shows that anti-Islamic attitudes is a significant predictor of the support of the Muslim ban policy implemented by Donald Trump.

This model also reveals that both Christian fundamentalism and voting for Trump are significant predictors of anti-Islamic behavior, however, after controlling for Islamophobia only voting for Trump remained a significant predictor for the Muslim ban. This simply means that while Islamophobic attitudes remain an important mediator between political orientation and supporting the Muslim ban, when it comes to political

orientation there are still other factors that play a key role in supporting the Muslim ban along with Islamophobic attitudes.

Mediation effects

Mediation analysis was presented in both models (Figure 6.2 and 6.3). To report the mediation effects, a 95 percent Confidence Intervals (CI) were created around each indirect effect. Please note that CIs not containing zero indicate a mediating variable. In the first model, the Islamophobia variable was a statistically significant mediator between PCBS components and attitudes toward the Muslim ban. Islamophobia mediated the effect of PCBS hard beliefs facet on attitudes toward the Muslim ban (mediated effect =.31; CI: .177, .443). Also, Islamophobia mediated the effect of PCBS non-beliefs facet on attitudes toward the Muslim ban (mediated effect =.15; CI: .027, .276). In addition, Islamophobia mediated the effect of PCBS symbolic facet on attitudes toward the Muslim ban (mediated effect =-.22; CI: -.39, -.057).

In the second model, Islamophobia partially mediated the effect of Trump supporters on attitudes toward the Muslim ban (mediated effect =.20; CI: .103, .347). We mention that Islamophobia partially mediated the effect because being a Trump voter remained significant even after controlling for Islamophobia. On the other hand, Islamophobia fully mediated the effect of religious fundamentalism on attitudes toward the Muslim ban (mediated effect = .14; CI: .075, .242), this means that fundamentalism no longer was a significant predictor of the Muslim ban policy after controlling for anti-Islamic attitudes.

6.4 Discussion

This study provides a conceptual basis that clarifies the link between religiosity and being prejudiced toward out-groups, in this case the out-groups were Muslims. The current study replicates previous findings in western contexts that also confirmed the relationship between Christian fundamentalism and prejudice (Johnson et al. 2011; Hall,

Matz, and Wood 2010; Mavor et al. 2009). A unique finding in this study is related to the attitudes of fundamentalist and Trump voters toward the Muslim ban policy released by President Trump. Although both fundamentalism and voting for Trump predicted supporting the Muslim ban policy, fundamentalism was not a significant predictor of the ban when controlling for anti-Islamic attitudes as a mediator.

This means that anti-Islamic attitudes fully mediated this relationship. Meaning that being negative and prejudiced toward Muslims is fully explaining why participants support the Muslim ban. By contrast, being a Trump voter predicted supporting the Muslim ban regardless of including anti-Islamic attitudes as a mediator or not. This finding revealed that anti-Islamic attitudes are not the only reason why Trump voters supported the Muslim ban and there are other reasons for such behaviour. Basically, the relationship is more complex than simply limiting it to being prejudiced toward Muslims.

Consequently, researchers interested in exploring this area are encouraged to think as well as test other associated constructs that could be used to mediate this relationship to enrich our understanding of Trump supporter's attitudes about this matter. If having negative attitudes toward Muslims is not the only reason why Trump supporters agree with Trump's Muslim ban policy, then what are other possible explanations?

Furthermore, there was a significant positive correlation between voting for Trump and having anti-Islamic attitudes ($r = .56$). This also applied for supporting the Muslim ban ($r = .64$).

Conversely, there was a significant negative correlation between voting for Hillary and anti-Islamic attitudes ($r = -.47$). This also proved to be true regarding supporting the Muslim ban, where a significant negative correlation appeared ($r = -.57$). Additionally, anti-Islam was a significant predictor of supporting the Muslim ban policy in both SEM models.

Aims for the next Study

After studies in both the UK and the USA, the key patterns of interest regarding the structure of anti-Islamic attitudes and the role of religiosity has been established and replicated. A key goal of the research project was then to reverse the focus and to examine some of the equivalent questions in a Muslim context. The following study (Study 5) therefore shifted focus from studying western attitudes toward Islam and Muslims to Muslims attitudes toward western people and the religious groups most associated with the West (Christians and Jews).

During this phase, it was essential to ensure that we use Muslim religiosity instruments with construct validity. We continued to use the familiar Religious Fundamentalism Scale (Altemeyer and Hunsberger, 2004) since Altemeyer described it as a scale that was designed to measure attitudes about one's religious beliefs, rather than adherence to only one set of beliefs. However, to warrant that we capture Muslim religiosity, we added two additional scales developed to be used in a Muslim context.

First, we used a Muslim religiosity (MR) instrument that was used and modified in previous studies (El-Menouar, 2014). In addition, to ensure variety in this study and to gather further insights about the Islamic community, we also created our own version of Islamic Fundamentalism (IS-F), tailored to an Arab-Muslim culture. This sample included Sunni, Shia, ex-Muslims, and liberals which allowed for further comparisons regarding religiosity levels and how related to prejudiced attitudes.

Muslim religious beliefs and attitudes towards Christians, Jews and the West in an Arab-Islamic context

7.1 Introduction

In 1993 Harvard Professor Samuel Huntington speculated that the next global polarity of hostile camps, predicted by the Realist theory, would feature the Muslim world in opposition to the West (Huntington, 1993). Having established the history and importance of examining prejudice in the western world towards Muslims and Islam, it is also important to explore the other side of the mirror. As the West becomes more enmeshed in political conflicts in the Middle East and the Arabian Gulf it is important to also understand how the notion of prejudice plays out within Muslim contexts.

Most of the research on psychology and religion (in western Psychology) is dominated by the Christian faith which is understandable since the West were the first to open a door to study religion in a scientific way. However, it is as important to study other faiths and Islam in particular, as the Islamic faith is the second largest religion after Christianity with a total of 1.5 billion and growing (PEW research center, 2015). The substantial numbers of Muslim immigrants moving to the West and the fact that Muslim values are seen as very different than the secular system adapted by Europeans and the United States are more reasons why it is so important to study the impact of religion on attitudes within Islam and Muslims. Further, although terrorism has a long history involving many religious and political groups, since 9/11 most of the publicised terrorist attacks are conducted by Muslim extremists, including European Muslim extremists who have been living their entire life in Europe (but sometimes radicalised overseas). The importance of understanding Muslims attitudes toward the West is as important as understanding westerner's attitudes towards Muslims.

We argue that mutual understanding about the way religion interplays with

prejudiced attitudes is important for long-term understanding and co-existence. Research on the nature of Muslim religious beliefs and attitudes toward the West is relatively small and is often difficult to do within a western research domain as few researchers have the nuanced familiarity with Islam that they might have toward Christianity because of Christianity's cultural ubiquity in the West. Therefore, there is a need for empirical research among members of this group to enhance our understanding of the role religion plays in Muslim lives. One of the central steps toward this end was to develop valid and reliable measurements for Islamic religiousness that had some useful parallels to scales used earlier in the thesis to facilitate comparison.

This study is the first in this project to examine the relationship between religiosity and prejudice specifically in culturally dominant Islamic context. Explicitly, the relationship between Muslim religiosity and prejudice against Christians, Jews, and the West using participants from Muslim nations in the Gulf and Middle-East. To measure Muslim religiosity several constructs were used in this study including a construct that was developed by the researchers to measure Islamic fundamentalism (IS-F).

The main advantage of the Islamic fundamentalism scale is that it is short, and the items cover some of the most discussed topics in debates between Imams and Muslim scholars (as far as we are aware). The IS-F represents a good start to differentiate between regular and fundamentalist Muslims. Moreover, the items have been tailored and designed based on Muslim beliefs, norms and culture regardless of their denomination. In addition to using Islamic fundamentalism to measure Muslim religiosity, a general Muslim religiosity scale (MR) was also included for comparing between Islamic fundamentalism and general Muslim religiosity in explaining prejudice toward Christians and Jews.

Additionally, Altemeyer & Hunsberger (2004) religious fundamentalism scale was also included in this study. The reason for including Altemeyer's scale is to test the

validity of IS-F, since it is a new scale it would be important to test how it fares with other validated instruments in the field. Moreover, the original religious fundamentalism scale was also designed to measure religiosity in different domains and faiths with appropriate referents changed.

In the current study, we also add questions related to which Muslim denomination the participants belong to (e.g. Sunni, Shia). In addition, to their country of birth. We also ask them about the political orientation that describes them best (e.g. liberal, moderate). The reason behind including these questions is to provide us with greater insights regarding the Muslim denominations, how they relate with several types of religiosity, and to what extent they are prejudice toward the West and other religions.

In this study, we aim to examine the impact of Islamic fundamentalism and general Muslim religiosity on prejudice attitudes toward Christians, Jews, and the West. We want to understand whether there is a difference between general Muslim religiosity and Islamic fundamentalism in making or breaking prejudice. We also examine the validity and reliability of the scales adapted from previous use or developed newly for this study.

In this study, the research questions that will be addressed are as follows:

Based on a new sample in an Arab Islamic context, we will test if Muslim religiosity predicts anti-Western and anti-Christians/Jewish attitudes using similar models to those applied to Christian fundamentalism and prejudiced attitudes toward Islam and Muslims in the earlier chapters.

We also examine how well anti-Western attitudes in the Middle East and Gulf can be understood in terms of the attitudes toward the associated religions of Judaism and Christianity.

We test the performance of three measures of Islamic religiosity (including new measure of Islamic Fundamentalism developed specifically for this thesis) to see how

well each function as a predictor of negative attitudes toward the West, toward Christians and Jewish people.

We will explore how many dimensions we could retain from the Islamic religiosity constructs?

Are there any differences between the Sunni and Shia when it comes to their levels of religiosity and their attitudes toward the West? And what drives each denomination to be prejudiced?

7.2 Method

An online study was undertaken by 598 respondents using a virtual snowball sample through social media (e.g., Twitter, Facebook, WhatsApp) in the Middle East. Data from 328 respondents were unusable because they did not complete all the central measures used in this study, the final sample consisted of ($N=270$) participants (167 men, 103 women; M age= 34.48, SD age = 12.68, Age Range 16-78). Most of the sample were Muslims ($N=150$; Sunni=78, Shia=85) followed by 89 with no religion, 17 “other”, 10 would rather not say, and three Christians.

Participants’ country of residence was as follows: 95 from Kuwait, 74 Saudi Arabia, 34 from Iraq, 24 from Egypt, nine “other” seven from Emirates, six from Yemen, five from Bahrain, four from Palestine, three from Syria, and two each from Qatar, Oman, Morocco, and Sudan. Participant’s level of education was as follows: 150 Bachelor’s degrees, 42 Master’s degrees, 36 High school, 14 some college, 10 Professional degree (JD, MD) seven less than high school, and 3 “other”.

Material

The responses of all scales were based on a 5-point Likert scale (1= strongly disagree and 5 = strongly agree). Further, a final comment section was available to give the participants the chance to express additional views about the study topic beyond those

captured by the structured scales. Since this study was conducted in an Islamic Arabic context, all the scales were translated into Arabic using the back-translation method. The back translation was done through an Arabic translation company in Kuwait and revised by the researcher. The company translated the survey from English to Arabic and the main researcher (myself) revised and checked that the translation was correct and accurate. It should be noted that the procedures and measures are like the ones used in the first Study (See Method Section 3.2; p, 51).

Outcome Variables

Anti-Christian/Jew Scale (ACJS): includes 16 items that measure attitudes towards Christians and Jews (pro and con). This scale was designed to measure two main dimensions: An affective-behavioural dimension toward Christians and Jews, and a cognitive dimension toward their religions. This structure followed as closely as possible the structure of the main Islamophobia scale used in earlier chapters. Two example items of the affective-behavioural dimension are “I would become extremely uncomfortable speaking with a Christian” and “If I could, I would avoid contact with Jews. Whereas, two example items of the cognitive dimension are “Judaism is an evil religion” and “Christianity is anti-Islam”.

The Anti-West Scale (AWS): includes 8 items that measure attitudes toward nations of the West. This scale evaluates how others view the West and Westerners. Two example items are: “Westerners are excessively prone to interfere in the internal and political affairs of other nations.” and “The West are evil nations that intend to destroy Islam”.

Religiosity Variables

Religious Fundamentalism (RF): includes 12 items that measure attitudes towards one’s religious beliefs and to what extent they are religious. This is the revised Fundamentalism scale of Altemeyer & Hunsberger (2004). An example of an item from

this scale is “The basic cause of evil in this world is Satan, who is still constantly and ferociously fighting against God”.

Muslim Religiosity (MR): includes 15 items that were modified based on Glock’s (1968) model of religiosity. This construct was modified to capture multi-dimensions of general Muslim religiosity such as (belief, ritual, devotion, experience, knowledge, and consequences; El-Menouar, 2014). Some example items are as follows: “I believe that there is no God but Allah and Muhammad is his messenger”, “I pray the five prayers on time” and “I feel that Allah is very close to me”.

Islamic Fundamentalism (IS-F): includes 12 items that measure distinct aspects of Muslim religiosity. For instance, to what extent they support Jihad, and to what extent they are flexible with Muslims living an open and liberal life. Two example items of this scale would be: “Women should not wear makeup or perfume when they go outside” and “I fully support the Mujahedeen that fight against the infidels in the name of Jihad”.

Development of the Islamic Fundamentalism (IS-F) scale

To help build this construct I listened to the most famous and influential Imams in the Muslim world to get a better understanding of the meaning of Muslims religiosity and how to distinguish between a loyal and average practicing Muslim. This was done through watching over 150 YouTube videos of different Muslim Imams. The main criteria for the video selection was based on the number of views per video in addition to focusing on watching the Imam’s that are well known in the Muslim region. Furthermore, the Imams were selected from different Muslim denominations (e.g. Sunni, Shia, Sufi, Salafi).

Also, the researcher has been following Imams on twitter for more than four years now. The reason behind this was to prepare for the PhD project in advance and grasp the core concepts that would shape the tools, constructs and methodological methods used in

the research. It would be flawed and totally misleading for a person to invest in a similar project without having a solid background and understanding of Islam and Muslim scholars that shape and define who Muslims are today. Thus, the information and insights collected from the Imams, Muslim scholars, in addition to reading the Quran in full assisted in the creation of the Islamic Fundamentalism construct (IS-F). ISF contains 12 items that cover distinct and various aspects of Muslim religiosity. An EFA was used to test how many factors could be obtained from this construct.

Ideological Variables

Social Dominance Orientation (version 7; SDO-7): includes 8 items that constitutes a preference for systems of group-based dominance in which high status groups forcefully oppress lower status SDO-Dominance (SDO-D), and also constitutes a preference for systems of group-based inequality that are maintained by an organized network of subtle hierarchy-enhancing ideologies and social policies SDO-Egalitarianism (SDO-E; Ho et al, 2015). This is a new measurement of the original social dominance orientation scale. An example item of SDO-Dominance is “An ideal society requires some groups to be on top and others to be on the bottom”. An example item of SDO-Egalitarianism is “Group equality should not be our primary goal”.

Procedures and Measures

Study 5 was a snowball study distributed through social media (e.g. Twitter, WhatsApp through an online survey. This study was in Arabic and the survey begun with a welcoming message similar to previous studies in this project. The participants were informed that the study is investigating attitudes toward several political and social issues in the current climate. The participants were also warned that they may find some items strongly worded or confrontational, but that some items come from existing measures and

so these strong items are maintained for consistency with previous research, not to offend the participants in any manner.

7.3 Results

Analytic procedures

All participants that answered below 40% of the survey were completely removed from the data. Most of these dropped out after the demographic data once they saw the main questions we were asking. For the rest of the participants a mean replacement was used for missing data using SPSS (v. 22.0). For SEM's, Full information Maximum Likelihood (FIML) estimation was used for handling any missing data. In this method, missing values are not replaced or imputed, but the missing data is handled within the analysis model (Collins, Shafer & Kam, 2001).

Factor Analysis

The first step was to conduct a factor analysis using a principal axis factoring and promax rotation method on the Anti-Christian/Jew Scale (ACJS). The analysis for ACJS resulted in four factors that explained 66.06% of the total variance with eigenvalues ≥ 1 . However, since the fourth factor contained only two items with very low reliability ($\alpha=.34$) it was decided to skip using a four-factorial solution and follow Tabachnick & Fidell (2007) recommendation regarding dropping the factor if it has less than 3 items with low reliability. Thus, a three-factor solution was conducted resulting in three factors with eigenvalues ≥ 1 and a scree plot indicating three factors should be retained. The first four eigenvalues were (5.87, 2.28, 1.29, 1.13). The loadings are reported in Table 1.

The first factor contained 6 items and was labelled Cognitive Christian-Jewish Subscale ($\alpha=.89$) since the items reflected to what extent participants accepted and tolerated Christianity and Judaism. The second factor included 3 items and was labelled Affective-Behavioural Christians Subscale ($\alpha=.80$) since the items were related to how

participants acted or interacted around Christians. The third factor included 4 items and was labelled Affective-Behavioural Jews Subscale ($\alpha=.79$) since the items were related to how participants acted or interacted around Jews.

Another factor analysis was conducted on the Anti-West Scale (AWS) to test if the analysis could yield more than one dimension and distinguish between the West as nations and people who live in the West. The factor analysis produced two factors, however, since the pro trait items loaded on one factor, and the con trait items loaded on the other without showing any other differences, in addition to a high correlation between both components ($r = -.66$), this meant that AWS is mostly a single factor construct. Thus, it may be equally reasonable to use the scale as unidimensional.

To get a better understanding of the Islamic religiosity constructs, we also conducted a factor analysis to reveal any hidden factors that may assist in explaining why Muslims are prejudiced toward Westerners. Thus, a factor analysis was conducted on the Islamic Fundamentalism Scale (IS-F). The initial analysis for IS-F resulted in three factors that explained 64.12% of the total variance with eigenvalues ≥ 1 .

However, since the third factor contained only two items with low reliability ($\alpha=.32$) it was decided to avoid using it based on Tabachnick & Fidell (2007) recommendation which asserted that for something to be labelled as a factor it should have at least 3 items with acceptable reliability. In addition, one of the two items had close cross loading on two factors (.3 on the second factor and .4 on the third). Thus, it was better to conduct a factor analysis running two factors with eigenvalues ≥ 1 . The first three eigenvalues were (5.26, 1.30, 1.09). All items loadings are demonstrated in Table 2.

The first factor included 6 items and was named the Strict Muslim Subscale ($\alpha=.88$) since the items measured to what degree a Muslim is strict and must follow his or her religion's commands literally (e.g., Jihad is compulsory, women are not allowed to wear

perfume). The second factor included 3 items and was named the Flexible Muslim Subscale ($\alpha=.65$) since the items reflected a less rigid lifestyle of a Muslim (e.g., drinking alcohol, eating non-halal food, being more open toward women).

The Muslim Religiosity Scale (MR) consisted on two factors with eigenvalues ≥ 1 and the scree plot indicated that two factors should be retained. The first three eigenvalues were (9.33, 1.95, .077). For all items loading see Table 3. The first factor included 12 items and was labelled General Muslim Religiosity ($\alpha=.97$). This factor was related to the duties, beliefs, and spirituality of a Muslim believer. The second factor just contained 2 items, but it was included in the analysis for exploratory purposes because of its high reliability ($\alpha=.82$). This factor was related to the Islamic knowledge.

TABLE 1. *FACTOR AND CORRESPONDING ITEMS AND FACTOR LOADINGS OF ANTI-CHRISTIANS/JEWS SCALE*

Items	1	2	3
<u>Cognitive Christian-Jewish Subscale</u> ($\alpha=.89$)			
Q08 Christianity is anti-Islam.	.806		
Q09 Christianity is an evil religion.	.874		
Q10 Christianity supports terrorist acts.	.810		
Q11 Judaism is an evil religion.	.686		
Q12 Judaism is anti-Islam.	.604		
Q13 Judaism supports terrorist acts.	.634		
<u>Affective-Behavioural Christians Subscale</u> ($\alpha=.80$)			
Q02 I would become extremely uncomfortable speaking with a Christian.		.668	
Q03 Just to be safe, it is important to stay away from places where Christians could be.		.679	
Q04 If I could, I would avoid contact with Christians.		.767	
<u>Affective-Behavioural Jews Subscale</u> ($\alpha=.79$)			
Q06 Jews in general reject the violence against Muslims.			-.435
Q14 I would become extremely uncomfortable speaking with a Jew.			.855
Q15 If I could, I would avoid contact with Jews.			.766
Q16 Just to be safe, it is important to stay away from places where Jews could be.			.665
<i>Note. Coefficients smaller than .30 are suppressed.</i>			

TABLE 2. FACTOR AND CORRESPONDING ITEMS AND LOADINGS OF ISLAMIC FUNDAMENTALISM SCALE

Items	1	2
<u>Strict Muslim</u> ($\alpha=.88$)		
Q01 Every Muslim woman should wear the Hijab.	.581	
Q02 Women should not wear makeup or perfume when they go outside.	.616	
Q07 Jihad is compulsory and it's important for me as a Muslim.	.751	
Q08 I fully support the Mujahedeen that fight against the infidels in the name of Jihad.	.752	
Q09 Even though the Western media condemn Jihad but it's written in the Quran.	.975	
Q10 Only Islamic teaching should be allowed in public schools.	.755	
<u>Flexible Muslim</u> ($\alpha=.65$)		
Q03 It is acceptable for a Muslim woman to have a relation with a man before marriage.		.573
Q04 Drinking alcohol once in a while doesn't make you a bad Muslim.		.596
Q06 I prefer eating halal food but if it's not available it's not haram to eat other food.		.618

Note. Coefficients smaller than .30 are suppressed.

TABLE 3. FACTOR AND CORRESPONDING ITEMS AND LOADINGS OF MUSLIM RELIGIOSITY

Items	1	2
<u>Overall Religiosity</u> ($\alpha=.97$)		
Q01 I Belief that there is no God but Allah and Muhammad is his messenger.	.938	
Q02 I Belief in the existence of Jinn and Angels.	.927	
Q03 I Belief in the existence of the afterlife (e.g. Heaven, hell).	.946	
Q04 I pray the five prayers on time.	.928	
Q05 I fast the entire month of Ramadan.	.926	
Q06 I am a hajji or plan to go to hajj at one point in my life.	.904	
Q07 I feel that Allah is very close to me.	.902	
Q08 I feel that Allah speaks with me.	.788	
Q09 I feel that Allah rewards and punishes me based on my actions.	.841	
Q10 I am against drinking alcohol.	.767	
Q11 I eat Halal food.	.666	

Q12 I don't listen to songs. .536

Muslim Knowledge
($\alpha=.82$)

Q13 I know many details about Islam that other Muslims aren't aware of. .811

Q14 I know many details about the life of prophet Mohammad. .851

Note. Coefficients smaller than .30 are suppressed.

Correlations

Before running the correlations, we constructed several dummy variables to allow analyses based on key categorical variables. Based on religious affiliation we created Sunni, Shia, other, and ex-Muslims being the reference variable for comparison. Also, we created other dummy variables based on political attitudes (e.g. moderate, liberal).

Descriptive statistics and correlation coefficients for each of the variables are presented in Table 4, 5, and 6.

Means Description

All scales used in the study used a Likert scale ranging between (1-5). Where one represented a favourable attitude and five represented an extreme negative attitude (e.g. choosing a one score would mean the least religious or prejudiced). The midpoint in this case is 2.5. The change in scale was made on the advice of advisors at Kuwait University who advised that 5-point scales would be more familiar to Arab respondents. Anti-Western attitudes were higher than anti-Christians and anti-Jews which reflects that the overall sample are more negative toward the West. The ANOVA test revealed that there are significant differences between Means (see Anova section). (p,143)

TABLE 4: MEANS AND STANDARD DEVIATIONS FOR VARIABLES

Variable	Mean	SD
SDO-7	2.82	.58
Fundamentalism	3.70	.79
Anti_West	3.45	.44
Strict Muslim	1.93	.94
Flexible Muslim	3.21	1.05
AB_Christ	1.26	.41
AB_Jews	2.47	.73
Overall Religiosity	3.03	1.34
Muslim_Knowledge	3.76	1.01

TABLE 5: CORRELATIONS AMONG SDO-7, RF, ANTI-WEST, ANTI-CHRISTIANITY/JUDAISM AND MUSLIM RELIGIOUSITY DIMENSIONS.

Variables	1	2	3	4	5	6	7	8	9
1. SDO-7									
2. Fundamentalism	.278								
3. Anti_West	.230	.454							
4. Strict Muslim	.327	.767	.557						
5. Flexible Muslim	-.243	-.525	-.374	-.536					
6. AB_Christ	.230	.322	.240	.407	-.168				
7. AB_Jews	.364	.540	.455	.574	-.364	.522			
8. Overall Religiosity	.196	.857	.451	.721	-.519	.305	.483		
9. Muslim_Knowledge	-.094	-.088	.072	-.014	.026	-.059	-.005	-.098	

Bold p<.01

TABLE 6: CORRELATIONS AMONG MUSLIM DENOMINATIONS, PREDICTORS, AND CRITERION VARIABLES

Variable	Set One			Set Two	
	Sunni	Shia	Ex-Muslims	Moderates	Liberals
SDO-7	.058	.149*	-.164	.127*	-.196
Fundamentalism	.359	.361	-.662	.532	-.650
Anti_West	.165	.280	-.379	.240	-.401
Muslim Religiosity	.349	.477	-.772	.476	-.582
Islam Fund	.199	.331	-.478	.417	-.657
Anti-Christian/Jews	.253	.195*	-.384	.300	-.405

Bold p<0.01, *p<0.05

Multiple Regression

A multiple linear regression was calculated using Social Dominance Orientation 7 (SDO-7), Islam Fundamentalism (IS-F), religious affiliation (i.e. Sunni, Shia) to predict the participants' attitudes toward Christianity and Judaism religions. A significant regression equation was found $F(4, 256) = 22.56, p < .001$, with an R square change of .511. Regression coefficients for each of the variables are presented in Table 7.

TABLE 7: *STANDARDISED REGRESSION COEFFICIENTS AMONG MUSLIM DENOMINATIONS, IS-F, SDO, AND ANTI-CHRISTIANITY/JUDAISM RELIGIONS.*

Variable	Coefficients	t-value	Significance
SDO	.23	3.97	.000
Islam Fund	.42	4.87	.000
Sunni	.04	2.16	.947
Shia	-.18	.689	.011

Analysis of Variance

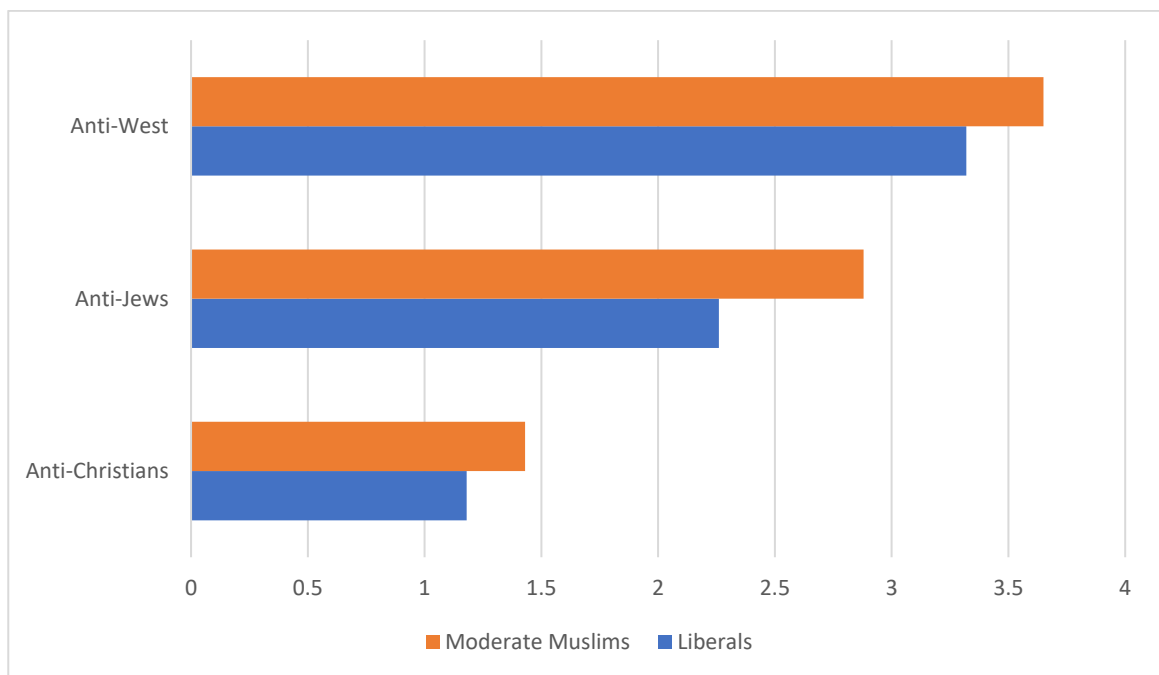
Although our main analyses look at the pattern of relationships between the variables using SEM, it would be useful to note whether there are simple group differences in the attitudes toward Christians, Jews, or the West based upon the self-identified groupings of the participants (Liberal, Moderate etc). To examine these, we conducted a series of ANOVAs for each of key dependent variables.

As previously stated we have created dummy variables related to the way Arab-Muslims view and define themselves (e.g. Liberal, Moderate). In this test, we created one variable that was based on previous dummy variables. Specifically, a variable was created that included moderate Muslims and liberals to compare their attitudes toward several groups.

Next, A one-way ANOVA was conducted to compare the effects of moderate Muslims' and liberals' attitudes toward Christians, Jews, and the West. There was a

significant effect between moderates and liberals' attitudes toward Christians $F(1, 236) = 17.35, p < .001$, toward Jews $F(1, 236) = 40.62, p < .001$, and toward the West $F(1, 236) = 29.90, p < .001$. The results indicate that there are significant differences between moderate and liberals' attitudes toward all the previous groups, with liberals being less prejudiced toward them. For full details please refer to Figure 7.1.

FIGURE 7.1: LIBERALS AND MODERATE MUSLIMS ATTITUDES TOWARD CHRISTIANS, JEWS, AND WESTERNERS.



Note: A higher mean effect reflects higher prejudice

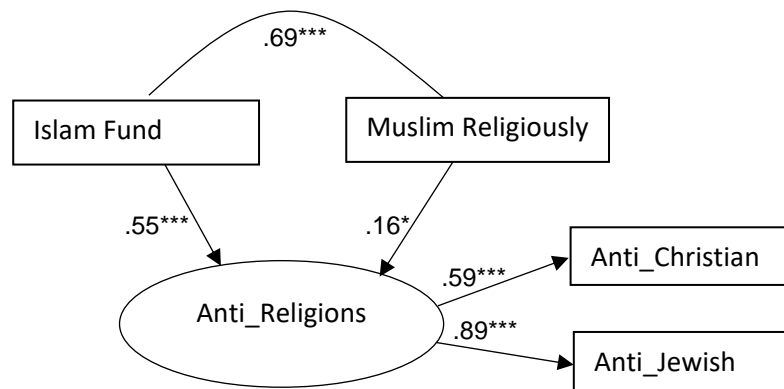
Structural Models

The first model was developed to test the direct relationship between general Muslim religiosity, Islamic fundamentalism, and prejudice toward Christians and Jews. The results of the first model indicated that there is a significant positive relationship between Islamic fundamentalism and prejudice toward Christians and Jews ($B = .55, SE = .032, p < .001$). It was also found that general Muslim religiosity although to a smaller extent was

still a significant predictor of anti-Christian/Jewish ($B = .16$, $SE = .017$, $p < .05$). For the full model refer to Figure 7.2.

In the first model, the model chi-square was $\chi^2 = .640$, $DF = 1$, $p = .424$. The RMSEA value, compensating for the effects of model complexity, was .00 (CI90: .000, .149) which is a very good fit (MacCallum, Browne and Sugawara, 1996). Also, the value of the TLI was 1.006, and the value of CFI was 1.000 which meet the standards of an excellent fit (i.e., .95 or higher; Hu and Bentler, 1999).

FIGURE 7.2: RESULTS OF STRUCTURAL EQUATION ANALYSIS SHOWING THE RELATION BETWEEN MUSLIM RELIGIOSITY CONSTRUCTS AND ANTI-CHRISTIANS/JEWS CONDUCTED BY AMOS ($N = 270$). THE PATH COEFFICIENTS ARE STANDARDIZED ESTIMATES.



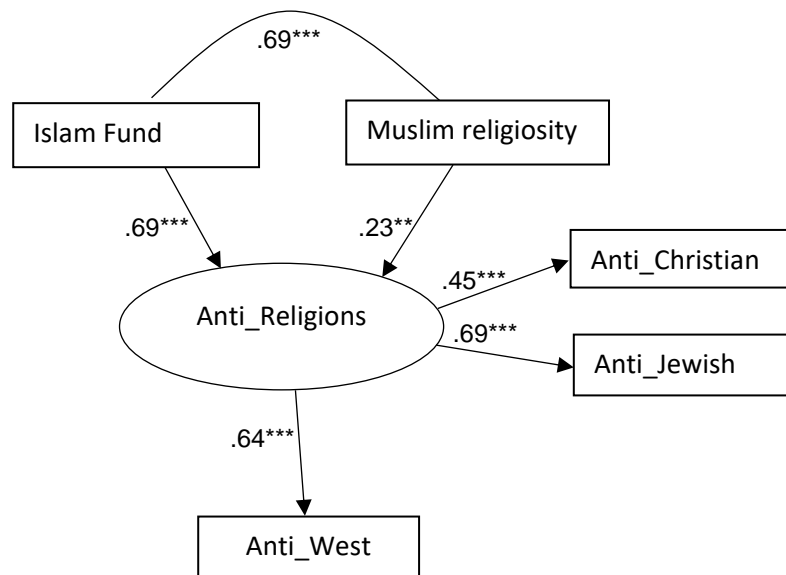
Note: Selected fit indexes: ($\chi^2 = .640$, $p = .424$; $\chi^2 / df = .640$; CFI = 1.000; TLI = 1.006 and RMSEA = .00 (CI90: .000, .149).

Since the first SEM model revealed that Islamic fundamentalism (IS-F) and general Muslim religiosity (MR) are successful predictors of negative attitudes toward Christians and Jews, we wanted to test whether being anti-Christian/Jewish based on Islamic religiosity could explain the negativity toward the West. Thus, we created a mediational model where anti-Christian/Jewish was controlled for as a mediator. Our hypothesis turned out to be true, and having anti-Christian/Jewish attitudes was a significant predictor of Anti-Western attitudes ($B = .64$, $SE = .060$, $p < .001$; See Figure 7.3). It

should be noted that the anti-Christian/Jewish construct fully mediated the relationship between Muslim religiosity and prejudice toward the West, meaning that both MR and IS-F became nonsignificant predictors after controlling for ACJS.

In the second model, the model chi-square was $\chi^2 = 2.82$, $DF = 3$, $p = .421$. The RMSEA value, compensating for the effects of model complexity, was .00 (CI90: .000, .100) which is a very good fit (MacCallum, Browne and Sugawara, 1996). Also, the value of the TLI was 1.000, and the value of CFI was 1.000 which meet the standards of an excellent fit (i.e., .95 or higher; Hu and Bentler, 1999).

FIGURE 7.3: RESULTS OF STRUCTURAL EQUATION ANALYSIS SHOWING THE RELATION BETWEEN MUSLIM RELIGIOSITY CONSTRUCTS, ANTI-WEST, MEDIATED BY ANTI-CHRISTIANS/JEWS, AND CONDUCTED BY AMOS (N =270). THE PATH COEFFICIENTS ARE STANDARDIZED ESTIMATES.



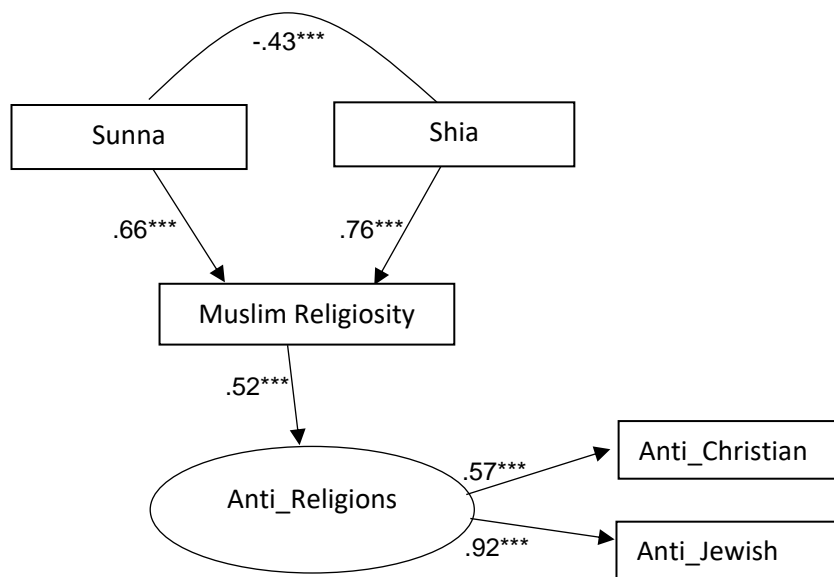
Note: Selected fit indexes: ($\chi^2 = .282$, $p = .421$; $\chi^2 / df = .939$; CFI = 1.000; TLI = 1.000 and RMSEA = .00 (CI90: .000, .100)).

Further, the analysis revealed that IS-F played a key role in predicting prejudice, however, this finding is not new and is consistent with many studies that link fundamentalism to prejudice. On the other hand, we were curious to test the influence of general Muslim religiosity (MR) on the two main denominations in Islam (Sunni and Shia), therefore we developed another model and used Sunni and Shia as predictors of

prejudice toward Christians and Jews while using MR as a mediator (see Figure 7.4). The results were as follows: Being either a Sunni or Shia predicted being highly religious ($B = .66$, $SE = .108$, $p < .001$) For Sunni, and for Shia ($B = .76$, $SE = .106$, $p < .001$).

Further, general Muslim religiosity predicted negative attitudes toward Christians and Jews ($B = .39$, $SE = .053$, $p < .001$). Interestingly, after controlling for MR, only the Sunni denomination remained significant and predicted prejudice toward Christians and Jews ($B = .16$, $SE = .129$, $p < .05$), while identifying as Shia was found nonsignificant ($B = .12$, $SE = .134$, $p = .163$). In the third model, the model chi-square was $\chi^2 = 6.98$, $DF = 4$, $p = .137$. The RMSEA value, compensating for the effects of model complexity, was .05 (CI90: .000, .116) which is a very good fit (MacCallum, Browne and Sugawara, 1996). Also, the value of the TLI was .99, and the value of CFI was .99 which meet the standards of a very good fit (i.e., .95 or higher; Hu and Bentler, 1999).

FIGURE 7.4: RESULTS OF STRUCTURAL EQUATION ANALYSIS SHOWING THE RELATION BETWEEN SUNNA, SHIA, ANTI-CHRISTIANS/JEWS, MEDIATED BY GENERAL MUSLIM RELIGIOUSITY, AND CONDUCTED BY AMOS ($N = 270$). THE PATH COEFFICIENTS ARE STANDARDIZED ESTIMATES.



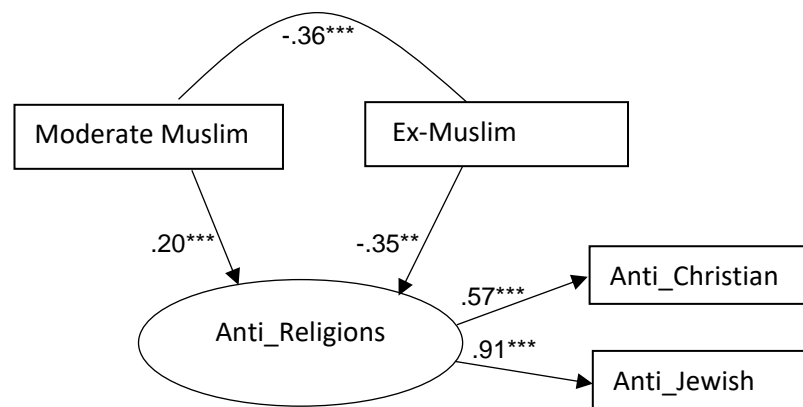
Note: Selected fit indexes: ($\chi^2 = 6.983$, $p = .137$; $\chi^2 / df = 1.746$; CFI = .99; TLI = .99 and RMSEA = .05 (CI90: .000, .116)).

The correlations analysis revealed that liberals and ex-Muslims have less prejudiced attitudes toward Christians and Jews compared to others. Thus, we decided to create a last model where we test the relationship between ex-Muslims compared to (Sunni and Shia groups), and moderate Muslims compared to liberals and their prejudiced attitudes toward Christians and Jews. Accordingly, a new model was built with ex-Muslims and moderate Muslims as the main predictors.

The results were in line with the correlations, and a significant negative relationship was found between ex-Muslims and having anti-Christian/Jewish attitudes ($B = -.35$, $SE = .091$, $p < .001$). On the other hand, identifying as a moderate Muslim revealed a significant positive prejudice attitude toward these groups ($B = .20$, $SE = .105$, $p < .01$). For full details refer to Figure 7.5.

In the fourth model, the model chi-square was $\chi^2 = .630$, $DF = 1$, $p = .427$. The RMSEA value, compensating for the effects of model complexity, was .00 (CI90: .000, .148) which is a very good fit (MacCallum, Browne and Sugawara, 1996). Also, the value of the TLI was 1.002, and the value of CFI was 1.000 which meet the standards of an excellent fit (i.e., .95 or higher; Hu and Bentler, 1999).

FIGURE 7.5: RESULTS OF STRUCTURAL EQUATION ANALYSIS SHOWING THE RELATION BETWEEN EX-MUSLIMS, MODERATE MUSLIMS, AND ANTI-CHRISTIANS/JEWS CONDUCTED BY AMOS ($N = 270$). THE PATH COEFFICIENTS ARE STANDARDIZED ESTIMATES.



Note: Selected fit indexes: ($\chi^2 = .630$, $p = .427$; $\chi^2 / df = .630$; CFI = 1.000; TLI = 1.002 and RMSEA = .04 (CI90: .000, .148).

Models Review

In this study, we have used several models to demonstrate the relationship between Islamic religiosity and prejudice toward Christians, Jews and the West. The results confirm that fundamentalism plays a key role in predicting negative attitudes toward outgroups. In fact, Islamic fundamentalism was among the highest predictors of negative attitudes toward Christians, Jews, and the West. The models also revealed that general Muslim religiosity also was a significant predictor of unfavorable attitudes. Conversely, groups who identified as liberals' and ex-Muslims showed the opposite pattern of religious participants. Based on the Structural Equation Models (SEM) presented in this study, the second model (Figure 7.3) showed the best fit indices: ($\chi^2 = .282$, $p = .421$; $\chi^2 / df = .939$; CFI = 1.000; TLI = 1.000 and RMSEA = .00 (CI90: .000, .100).

The importance of this model is that it presents a mediational model that implements anti-Christian/Jewish attitudes as a mediator that explains hatred or negative attitudes toward the West. In this model, anti-Christian/Jewish attitudes mediates the relationship between Islamic religiosity and prejudice toward the West.

This means that if participants had negative attitudes toward Christians and Jews, this will lead to having anti-western attitudes as well. Basically, the hatred toward the West is mediated by the negative attitudes Muslims hold toward Christians and Jews. It should be noted that when testing for anti-Christians/Jewish attitudes and anti-western attitudes separately, Arab- Muslims showed a higher negative attitude toward the West.

Mediation effects

We used mediation analysis in two of the four models presented in this study (Figure 7.3 and 7.4). To report the mediation effects, a 95 percent Confidence Intervals (CI) were

created around each indirect effect. Please note that CIs not containing zero indicate a mediating variable. In the second model, anti-Christian/Jewish was a statistically significant mediator between both (Islamic fundamentalism and general Muslim religiosity) and attitudes toward the West. Anti-Christian/Jewish mediated the effect of Islamic fundamentalism on attitudes toward the West (mediated effect = .44; CI: .329, .548).

Also, Anti-Christian/Jewish mediated the effect of general Muslim religiosity and anti-West (mediated effect = .15; CI: .047, .264). In the third model (see Figure 7.4), general Muslim religiosity (MR) was a significant mediator between both (Sunni and Shia) and attitudes toward Christians and Jews. MR mediated the effect of Sunni participants on attitudes toward Christians/Jews (mediated effect = .34; CI: .249, .433). Further, MR mediated the effect of Shia participants on attitudes toward Christians/Jews (mediated effect = .39; CI: .303, .496).

7.4 Discussion

This study provides empirical evidence that clarifies the link between Islamic religiosity and being prejudiced toward out-groups. Specifically, the out-groups were other religious groups (Christians and Jews) and westerners regardless of them being religious or not. The results of the study indicated that Islamic fundamentalism (IS-F) in an Arab-Muslim context is a significant predictor of prejudice toward Christians, Jews, and westerners. The current study replicates previous findings in western contexts that also long-established the relationship between fundamentalism and prejudice (Johnson et al. 2011; Hall, Matz, and Wood 2010; Mavor et al. 2009).

A unique finding in this study is that general Muslim religiosity (MR) was also a significant predictor of prejudice toward Christians and Jews, even though it was not as significant as IS-F but nonetheless it still predicted prejudicial attitudes. These results are

in line with some of the debates and hot discussions that claimed that Muslim religiosity plays a key role in making Muslims prejudiced toward others.

Another important finding in this study is distinguishing between Sunni and Shia Muslims prejudiced attitudes. Although those groups have major differences in their beliefs and ideologies, an interesting finding that emerged was that after accounting for general religiosity (a general measure of the level of religious adherence) in one of the SEM's, only the Sunni's remained a significant predictor of anti-Christians/Jews. This means that levels of religiosity play a main role in explaining prejudice toward Christians and Jews for the Shia, but for the Sunni there may be additional factors involved in explaining these negative attitudes beyond individual religiosity.

By contrast, the results of the study showed that ex-Muslims were not found prejudiced towards Christians, Jews, and westerners. A consistent negative relationship was found which indicated that ex-Muslims are more likely to tolerate westerners. In this study, general Muslim religiosity mediated and explained why Sunnis and Shias are anti-Christians and anti-Jewish. Conversely, liberals and ex-Muslims showed negative relationships with both fundamentalism and general Muslim religiosity.

Furthermore, when we compared between moderate Muslims and liberals' attitudes toward Christians, Jews, and the West. The results indicated that there were significant differences between the moderates and liberals. The liberals were found less prejudiced toward all the groups, which means that participants who identify as liberals seem to have an overall friendlier attitude toward out-groups. Also, it is important to remind the reader that liberals in the Arab-Muslim context includes Muslims and ex-Muslims. The term liberal is not limited to people who are not religious, but includes believers who in general are more open to other faiths and opinions to their own.

In the current study, in addition to using current religiosity measurements and modifying them where needed based on the context, we also created a unique Islamic fundamentalism scale to capture and define fundamentalism in an Islamic context rather than relying on scales that have been already used in the West and were made for a western context. IS-F was the strongest predictor of negative attitudes toward out-groups (e.g. Christians and Jews) which proves that the instrument was a success.

Additionally, since IS-F is a new measurement, it was important to test its validity with other validated constructs that test fundamentalism. Therefore, we tested the correlation between IS-F and RF. The analysis showed a high correlation ($r = .74$) between the constructs, meaning that they are similar in what they capture.

To summarize, it was valuable to use multiple variables as predictors of anti-Christianity/Judaism and anti-western attitudes to assist us in distinguishing between different Muslim denominations and their prejudiced attitudes rather than just label them as Muslims and gather them in one single entity. The study also shed further light on the role of Muslim religiosity in making Muslims less tolerant toward Christians, Jews, and westerners. This study should also help in clarifying the relationship between Muslim denominations and their prejudiced behaviour.

However, it should be noted that this study is not without its limitations. For example, most of the sample study was on Arab-Muslims, so Muslims from other regions (e.g. Asians, Africans) may differ in their attitudes compared to Arabs.

General Discussion

The current project examined the relationship between religiosity and prejudice in both a western and Islamic context. The first phase of the project focused on measuring the link between Christian religiosity and prejudice towards Muslims and Arabs. In the second phase, however, the focus shifted to measuring Muslim religiosity and prejudice towards Christians, Jews, and the West. The overall findings of the two parts of the study were consistent, and in line with our main hypothesis, in revealing a significant relationship between religion and prejudice.

Specifically, this research project covered two studies in the United Kingdom and two studies in the United states. This allowed us to study and compare between two important regions in the western world. The researchers also had the opportunity to cover a range of constructs and test them into different contexts. This was done through using various religiosity constructs in addition to various anti-Islamic constructs, and modifying them where needed. The project was also expanded to cover an Islamic context that included several Arab countries (e.g. Kuwait, Saudi, Iraq, Egypt) which provided us with the advantage of testing religiosity and prejudice in a total different context.

Recently, the West have been paying special attention to Islam and Muslims, therefore, this project is relevant to the current events and provides further insights to the discussion and debates that have been trying to understand Muslims. The studies conducted on Christians and non-believers in the West suggest that people subscribe to various categories of religiosity, and there are major differences between the types of religiosity people associate themselves with. People who scored higher on a religious fundamentalist or hard beliefs scale (i.e. who interpret their religion literally), were found to be prejudiced towards Muslims and Arabs. Those who adopted a non-believer (atheistic) stance also showed the tendency to be negative toward Muslims. By contrast,

people who scored higher on a symbolic belief construct were found to be less prejudiced / more tolerant toward these groups. Regarding Islamic religiosity, in an important study conducted on people living in the Middle-East, fundamentalism continued to be a main predictor of prejudice (in this case, anti-Christians and anti-Jews). We also tested if Islamic religiosity was a significant predictor of anti-western attitudes.

Regarding the overall relationship between fundamentalism and prejudiced attitudes in all the studies, the relationship showed the largest effect sizes in the Islamic sample ($B = .55$), and the smallest among participants from the United Kingdom ($B = .20$, $B = .25$), and with people from the United States coming slightly higher compared to the UK ($B = .30$).

8.1 Religion and racial prejudice toward Muslims

The relationship between religion and prejudice is not something new or unexpected in the scientific research. In fact, previous research has consistently found an association link between religiosity and prejudiced attitudes towards various out-groups. Religious constructs have been related to sexism (Burn & Busso, 2005), anti-gay prejudice (Rowatt et al., 2009; Blogowska, Lambert, & Saraglou, 2013), and prejudice towards other religions (Streib, Hood, and Klein, 2010), with the latter of course which is highly relevant to our study that measured Christian attitudes toward Muslims, and Muslims attitudes toward Christians.

In this study, a positive relationship was found between religiosity and prejudiced attitudes toward Muslims in all studies conducted in a western context. In this case, it was two studies in the United Kingdom and two studies in the United States. This relationship was evident due to several reasons. First, we used several religious constructs to determine this relationship between religiosity and prejudice rather than just rely on one measurement. Secondly, the studies were conducted in different regions. Thirdly, we

relied on online samples to reach a wider audience from various locations instead of limiting our research to students in a classroom. Moreover, we added several related constructs for the sake of balancing things and have a richer understanding of prejudice and the role of religion in making, influencing, or reducing it.

However, as asserted in this research, this relationship is not as simple and straightforward. It is more complex than some people might expect. For example, although the results in this project supported the notion that religiosity is a predictor of prejudiced attitudes toward out-groups depending on where the study was conducted, but this does not mean that all religious groups are prejudiced (one of the key findings of this project).

To elaborate, symbolic beliefs were found to predict less prejudiced attitudes than non-beliefs. On the other hand, non-beliefs predicted prejudiced toward Muslims. This means that having prejudiced attitudes toward Muslims was not just limited to religious participants who were hard believers or fundamentalist, but it also applied to non-believers, even though the effect sizes were smaller for the latter group compared to the former, but nonetheless a significant relationship was found.

It should be noted that this finding remained the same across several studies that took place in the UK and the USA. This should not be a surprise considering that several well-known atheists oppose religion, and in this case Islam would not be an exception. For example, Richard Dawkins and Christopher Hitchens have constantly criticized religion including the Islamic faith. In fact, they have been accused of being Islamophobic and spreading hatred of Islam by some fellow liberal unbelievers (Taylor, 2013).

However, it was interesting to notice that although fundamentalists and atheists are far apart in many ways, there seems to be an overlap between them when it comes to Muslims. Of course, we cannot claim that all fundamentalists and all atheists will be

prejudiced toward Muslims, but based on our findings we can assume that some of them are likely to act in such way. This finding was also evident when we compared Americans and British levels of religiosity and prejudiced attitudes toward Muslims. The results indicated that even though Americans were more religious compared to British, however, both groups remained highly prejudiced toward Islam and Muslims.

It seems that when it comes to Islam and Muslims, even though religiosity remains a strong predictor of prejudiced attitudes towards those constructs, however, there is more to the relationship than just religiosity. The possibility of other factors impacting this relation is plausible. Thus, in this project our investigation was not limited to religiosity instruments, and it was as important to include other related constructs that could provide us with further insights in explaining the relationship. Thus, we included several ideological, political, and social constructs (i.e. CSA, RWA) as mediators between religiosity and prejudice toward Muslims.

Thus, one of the novel findings of this project is related to the fact that indeed religiosity plays a significant role in predicting prejudice toward Muslims, but the type of religiosity is a key factor in determining whether this prejudice will be positive or negative. Further, religiosity is not the only factor that predicts prejudice toward Muslims, because non-believers were also found prejudiced towards them. In addition, there are other external factors that mediate or explain negative attitudes toward Muslims, and these factors are outside the religiosity domain. Therefore, we encourage other interested researchers from various disciplines to explore this area in more depth based on their specialization.

8.2 Religiosity Constructs in the West

During the journey of this project, we have used multiple religiosity constructs that have been previously used and published in western contexts in addition to modifying

them where needed. We used fundamentalism in the first study given that previous literature has established fundamentalism as a key construct in predicting prejudice in the western context. Fundamentalism was a strong predictor of prejudice toward Muslims and Arabs. It was a reliable and valid measurement that consistently predicted prejudice in all our studies regardless of the size of the sample or where the study took place. However, religion is a complex construct better captured by multiple instruments, and so from study two onwards a number of additional measures were incorporated and adapted.

The Post-Critical Belief Scale (PCBS) was therefore needed to measure diverse types of religiosity (e.g., hard beliefs, symbolic, non-beliefs). Further, PCBS is not just limited to religious groups but it also includes a category to measure atheist's beliefs. This makes it a superior tool due to its ability to provide researchers with the advantage of capturing participant's scores on diverse types of religiosity including a subscale for non-believers. Thus, enabling us to better understand the overall complex relation.

We also included the well-known Intrinsic/Extrinsic religiosity scale of Allport. We used the revised version of this scale (I/E-R; Gorsuch and McPherson, 1989), but surprisingly this variable did not seem to capture the form of religiosity that was predictive of anti-Islamic attitudes in these studies. It was not linked to any positive or negative relationship toward Muslims, and was found nonsignificant across all studies.

Initially, we thought that this may have happened because we used other constructs in the study that measure the same thing (religiosity), and one of the religiosity constructs dominated the relationship. However, even when using this scale as the only predictor, it simply did not reveal any significant results. Because of I/E-R's wide reputation, we gave it a chance by using it several times (in three studies; study two, three, and four), and in two different regions (UK and US) but no significant effects were found during the extensive analysis. There could be possible reasons for this, it could be that I/E-R captures

the level of commitment to religiosity without distinguishing between hard beliefs and symbolic beliefs, mixing them into one group which resulted in no clear relationship. We found that RF and PCBS constructs to be doing a better job in capturing levels of religiosity.

8.3 Anti-Islam Constructs

We have used several anti-Islamic constructs in our studies. Some of which have been previously used and some that we personally developed. Indeed, one of the strengths of this project has been to examine the existing measures in more depth and to compare these to potential new measures in trying to capture the nature of anti-Islam and anti-Muslims sentiment in the current political climate. We decided to use the Islamophobia Scale (IPS) consistently for all the studies we conducted in the western context. This decision was made for several reasons. Firstly, IPS has been designed to measure prejudice towards Islam and Muslims from different regions and ethnicities (Lee et al., 2009).

The construct is not limited to a specific Muslim group or ethnicity. Secondly, the scale revealed high alpha coefficients (.95) for previous scholars who adopted it, and in the current project. Moreover, the scale is shorter and has fewer items compared to other anti-Islam instruments. It also showed its value by proving its construct validity repeatedly.

We conducted exploratory factor analyses (EFA) on the Islamophobia scale in all studies. The results were consistent, and the factor analysis yielded two facets which were related to how participants viewed and thought about Islam (cognitive dimension), and how participants felt and behaved around Muslims (behavioural/affect dimension). Although subsequent analyses showed us that overall a single dimension was sufficient to explore anti-Islamic attitudes in the current political and social context, we

included these IPS factor measures in our correlation tables for future reference. In the future, the nuance associated with these two dimensions of anti-Islam sentiment will again be detectable and the data presented here can still be a comparative resource.

In anticipation of the final study of the project aimed at measuring attitudes amongst Arab-Muslims toward the West, we also included in the first study a scale that explicitly included an anti-Arab element: The Anti-Arab Attitudes construct (AAA) that includes both anti-Islam, and explicitly anti-Arab sentiments. The developers of the AAA scale argued for a single-dimensional approach to the scale. The analyses we conducted did show a large first factor but we did find up to four plausible factors that were considered as part of our subsequent dimensionality analyses. The AAA scale and IPS scale were very strongly correlated ($r = .84$).

After the initial findings in Study 1 that, in spite of finding the potential for multiple factors of anti-Islamic attitudes, that a one-dimensional solution was strongly supported overall (see below), we wanted to explore another possible dimension of difference in attitudes. Muslims in the UK and US come from various regions. This includes Arab-Muslims, South Asians Muslims, and native-born Muslims. Given this, we felt that the emphasis on Arab-origin Muslims could distort the responses in either the explicit nature of the AAA scale, or implicit in how people chose to answer the IPS.

To counter this, we developed a scale to measure explicitly attitudes toward various regional Muslim groups: The Anti-Islam Nations (AIN) scale. The scale was developed to measure negative attitudes toward Muslims in the Gulf region, Muslims in the Middle East, Asian Muslims, and British or American Muslims based on where the study was conducted. The factorial analysis of the scale did not reveal any noticeable differences between groups, from which we were able to conclude that relatively positive or negative attitudes toward Islam did not vary obviously by region.

Although the factor analysis did allow us to test multiple groupings further, most of the items loaded on the first factor which included items about all Muslim ethnicities, which led us to believe that it does not seem that there is a certain Muslim group that is viewed undesirably compared to the rest, but instead if a person has negative attitudes toward Muslims, it is most likely that he will have negative attitudes toward the other Muslim groups. Nonetheless we also explored the possibility of mean differences to these regional groupings using ANOVA but this did not change the overall view that these distinctions are largely lost in the current climate.

8.4 Anti-Islam Dimensions

Based on ongoing theoretical discussions on the dimensionality of anti-Islam, this study conducted numerous analysis to determine whether the construct is unidimensional or constitutes more than one dimension. We used several approaches before reaching our conclusion about anti-Islam being unidimensional in the current political climate in the UK and US. The extensive exploration of this issue as part of this project is a major strength of the analyses presented.

In order to investigate this issue, we first began with an exploratory factor analysis of the anti-Islamic attitudes constructs in study one, two, and three. In the first study, we used the Islamophobia Scale (IPS), and Anti-Arabs Attitudes (AAA). For the second and third study, we used the Islamophobia Scale (IPS), and Anti-Islamic Nations (AIN). The factor analysis of Islamophobia resulted in extracting two factors for Islamophobia, consistent with previous studies reporting two factors (Lee et al., 2009).

On the other hand, we managed to extract four factors for AAA and AIN scales. At this stage of the analysis we took an expansive view, looking for potentially valuable factors for further exploration. Although this expansive analysis identified four potentially viable factors, it was still clear that one factor dominated as in all cases the

first eigenvalue was particularly strong. The first factor in the anti-Islamic attitudes scales is capturing most of the variance, and the others are explaining very little.

It is the common finding of this strong primary factor in Islamophobia research that led some authors to define Islamophobia as a one-dimensional scale, not differentiating between prejudices against Muslims and anti-Islamic sentiment (Kühnel & Leibold, 2007). This project was an opportunity to explore this issue further by using a larger number of anti-Islam items and potential constructs, and across multiple samples, to evaluate the dimensionality issue. To explore the dimensionality issue further, we included a broad battery of social attitudes (Contested social attitudes; CSA) alongside the anti-Islam measures and used that broad battery as a criterion against which to consider the dimensionality issue. The CSA battery covers a broad range of topics that are the basis of social conflict (group prejudices, moral conflicts, social order trade-offs) and cover territory that might have parallels in the more nuanced aspects of anti-Islam that we were looking to validate (Islam as a moral violation; Islam as a threat to social and public order).

By using this battery as a set of criteria in a classic Canonical Correlation analysis, we could shed additional light on the dimensionality issue. Across three samples (Study 1 and 2 in the UK and Study 3 in the US), the results consistently showed that, although several dimensions were potentially significant statistically, that the first dimension accounted for the vast majority of the variance, and that the variance accounted for by any additional dimensions was trivial. Based on this extensive empirical analysis, it was concluded that for all practical purposes the construct of anti-Islam was acting as a unidimensional construct in the data reported here. That allowed us to focus our exploration of the role of religiosity in predicting anti-Islamic attitudes to this primary dimension.

However, there are two caveats to that conclusion that are worth noting. The first relates to context. It may be the case that this unidimensional aspect is particularly apparent in the current political climate in which the relationship between Islam and the West is unstable. In such a climate, even though discussion of Islam touches many aspects of social discourse, it seems that people can be represented fairly well on the broad dimension of pro- versus anti-Islam without need for subtlety in the positioning. That does not necessarily mean that such variation was not present before or that efforts to change the current climate will not lead to the re-emergence of other factors in understandings people's attitudes. Because of this, and to make the research presented here of greater future value, we took a compromise position in the presentation of the data.

In the modelling process (SEM), there is some value in modelling a factor like anti-Islamic attitudes as a factor using multiple indicators, rather than just using a simple aggregate of item scores. By using a factor representation, the relationship amongst the indicators effectively allows the model to capture the reliability of the dependent variable more appropriately. This allowed us to reach a useful compromise. We computed the scales at the more expansive level we took to the factor analysis, and used (some combinations of) these as indicators of the single anti-Islam factor in the SEM models.

This meant that we present the correlations at the scale level in the correlation matrices so that future researchers could model the data differently if they chose, but we model the construct itself as unidimensional for the purposes of the subsequent explorations of the role of religiosity on anti-Islamic attitudes. The choice to model the overall construct as unidimensional is consistent with our Canonical Correlation analyses and with previous findings that reached a similar conclusion about "anti-Islam" having

one main dimension that accounts for most of the variance (Leibold & Kühnel, 2003; Kühnel & Leibold, 2007).

8.5 Related Ideological and Political Constructs

Although the focus of this project was to examine the role of religiosity constructs in predicting anti-Islamic attitudes, we also considered a number of other ideological and political variables in our analyses. A key point in our analyses was that even after controlling for these political and ideological constructs we still found a significant role for religious variables. While the ideological constructs are not the main focus of the project, we did carry out a number of analyses on them and we summarise some key findings from those below.

As asserted in this study, Right-Wing Authoritarianism (RWA) and Social Dominance Orientation (SDO) are well recognised ideological / individual predictors of prejudice and explain up to 50 percent of the variance against a variety of groups (Altemeyer, 1998). It was decided to include them in the project to test how they fare alongside the focal religiosity constructs. Using these predictors led to several interesting findings. SDO was a significant predictor of prejudice toward Muslims even after controlling for Religious Fundamentalism (RF) and RWA. In fact, SDO was among the highest predictors of anti-Islamic attitudes.

This finding was particularly useful, because previous scholars have found a small effect between SDO and prejudice toward Blacks (Broussard, 2015), but in our study SDO was found significant with large size effects toward Muslims. The results of our study are consistent with previous studies that indicated that SDO is significantly related to Islamophobia (Zick & Küpper, 2006, 2007). Furthermore, RWA facets (aggression and submission) were also significant predictors of anti-Islam consistent with the work of

Johnson et al. (2002). Although both facets predicted anti-Islamic attitudes, RWA aggression remained the dominant predictor for prejudiced attitudes toward Muslims.

In Johnson's work, he found that RWA aggression was a strong predictor of anti-Arab attitudes, in the current study we reached the same conclusion but for anti-Islamic attitudes which also includes Arabs but extends the prejudiced attitudes to other Muslim groups as well. It is interesting to notice that RWA aggression which is a strict and rigid ideology explain most of the anti-Islamic attitudes followed by RWA submission. However, future researchers should keep note of this important finding because using the whole scale of RWA may not show these significant differences. Therefore, we recommend future researchers to take advantage of using the facets of RWA instead of just using the whole scale (see Mavor et al. 2009, 2011).

Regarding the political constructs that were used in our studies, we took advantage of the recent elections that took place in November 2016. Study 3 was conducted just before the US presidential elections, and the follow-up Study 4 was conducted a few months later amidst the uproar over the first "Muslim ban". We included measures of voting intention and political party support in the first round as well as direct questions about support for the Muslim Ban in the follow-up study. The results showed a very strong effect for political polarisation around anti-Islamic attitudes with Donald Trump supporters showing a very strong prediction of anti-Islamic attitudes and support for the travel ban, whereas Hillary Clinton supporters showed a strong pattern in the opposite direction.

Previous studies have showed that when controlling for political ideologies, religiosity becomes unrelated to prejudice (Roth & Herbstrith, 2015). Conversely, the results of the current study indicated that religiosity (fundamentalism) remained a significant predictor even after controlling for political orientation, another valuable

addition to the scientific study of religion and prejudice and the role of religiosity in a political climate.

8.6 Prejudice toward Christians and Jews

One of the key goals of this project was to take what we have learned about the nature of religion and anti-Islamic attitudes in a western context and use that to guide an exploration of the flip side of the issue: that is, how does religion in a Muslim context impacts attitudes toward the West generally and to the two religious groupings of Christians and Jewish people. Although there are novel aspects to our analysis of anti-Islamic attitudes reported in the UK and US studies, we wanted to expand our knowledge even further in the area and discover more about anti-Christianity and anti-Judaism in Muslim countries, and how this compares to anti-Islamic attitudes in the West. Thus, several aspects of this final study should be particularly valuable for future research.

When comparing the broad pattern of findings across the two contexts, the results were similar but the relationship was found to be stronger in the Muslim context. The link between fundamentalism and racial prejudice toward Christians and Jews in the Muslim world existed in a similar way to prejudice toward Islam and Muslims in the West. However, in the Muslim context the effect sizes were noticeably larger. For instance, religious fundamentalism predicted prejudiced attitudes toward Muslims in the western context, and toward Christians and Jews in the Islamic context, but the results from the SEM models we tested indicated that the strength of the relationship in both contexts is prominently different (Western context ranging between .20 to .28; Islamic context .55).

The results also indicated that even the Muslim religiosity construct which was developed to measure and capture general Muslim religiosity (rather than fundamentalist attitudes) showed significant levels of prejudice toward Christians and Jews; in fact, it was comparable to how fundamentalism operated in a western context. For example, from

the SEM models, the results indicated that fundamentalism predicted anti-Christians and anti-Jews attitudes by ($B = .55$) compared to general Muslim religiosity we were expecting a much smaller effect, but general Muslim religiosity predicted prejudice attitudes by ($B = .23$) which was closer to fundamentalism effects in a Western context.

This suggests that there may be different normative levels of religiosity in the two contexts such that the level of religiosity that we would associate with fundamentalism in the US/UK context would be considered a normative level of religiosity in the Muslim region. Thus, although the general patterns of relationship are similar, they have a stronger effect in the Muslim scales. This is something that could be explored further in future studies by examining ratings of religiosity associated with various kinds of behaviours and attitudes in the two contexts.

Interestingly, these strong relationships emerged even though the sample did not contain the real extreme end of Muslim religious beliefs. Most of the sample identified as liberal or moderate Muslims. People who self-identified as Islamist or Muslim extremist did not participate in the study and so even the stronger patterns reflect Muslims who define themselves as moderates were nonetheless amongst the highest scoring responses in the sample. Therefore, further confirming our hypothesis regarding the impact of religion on prejudice.

In addition to measuring Arab-Muslims attitudes toward Christians and Jews, we were also interested in testing attitudes toward the West, thus we added an anti-western attitude construct to examine whether Arab-Muslims view the West as a whole in a different manner to how they view Christians and Jews. We also thought that by adding the anti-western construct the research won't just be restricted to measuring prejudice toward religious groups, but it will provide us with greater insights for understanding Muslim prejudiced attitudes toward the West more broadly defined.

The results indicated that both fundamentalism and general Muslim religiosity predicted anti-western attitudes. We also developed an SEM model to investigate if Muslim religiosity could mediate anti-western attitudes. As expected, those scoring higher on the Muslim religiosity scale did predict higher anti-western attitudes for both Sunni and Shia Muslims. However, this relationship was fully mediated by religiosity for the Shia denomination only. The Sunni denomination remained a significant predictor of negative attitudes even after accounting for religiosity, which means that there are other factors that are also playing a distinct role in explaining their anti-western attitudes.

On the other hand, identifying as a liberal or an ex-Muslim predicted a negative relationship to anti-western attitudes, this shows that liberals and ex-Muslims do not hold prejudiced attitudes toward people in the West and even if they did it was much smaller compared to Muslims who were religious. They seem to be more open-minded and flexible towards them. It is worth mentioning, that even identifying as a moderate Muslim (prefers ruling by Islam but would not want Islam to be forced on him/her in daily life) was associated with higher levels of prejudice compared to liberals.

Furthermore, the Islamic fundamentalist construct (IS-F) significantly predicted anti-Christians, anti-Jews, and anti-western attitudes. IS-F had the largest effect sizes and was the strongest predictor of anti-Christians/Jewish (.55). To sum up, all the religiosity measurements that were used to predict negative attitudes toward the West were significant. It did not make a difference whether a Muslim identified as a fundamentalist or not, if they were attached to their religion they would show negative attitudes toward the out-groups tested in this study.

However, it is important to acknowledge that some Muslims identify themselves as liberal, and that a significant negative relationship was found between identifying as a liberal and having anti-Christians, anti-Jews, and anti-western attitudes. The sensitive

political context in the Gulf and Middle East perhaps makes some of them identify themselves as liberal-Muslims even if they are not religious. On the other hand, it's important to note that many Muslim believers identify themselves as liberals yet they believe in God. Perhaps the closest way to describe liberals in a Muslim context is by thinking of symbolic believers in a western context. Symbolic beliefs include people who believe in their religion in a symbolic way, but it could also include non-believers who tend to be more open or tolerant to some of the beliefs of Christians.

The results of the Arab study are insightful because they show us that labelling a whole group of people as terrorist is far from being accurate. While religion was a key identifier of prejudiced attitudes toward the West, but Muslims who identified themselves as liberal showed higher tolerance and friendlier attitudes. Thus, despite the stronger effect sizes associated with negative attitudes toward Christians and Jewish people found in the Arab-Muslim community, however, there is a pattern that undermines the homogenisation of prejudiced Muslims (the liberals). Being able to recognise some similar variations in the nature of Muslim beliefs as we might see in the Christian context is important to moderate the strong assumptions in the current political discourse.

8.7 Muslim Religiosity Constructs

Just as in the Christian context in the UK/US, we used multiple kinds of measures to explore Muslim religiosity. The Religious Fundamentalism (RF) variable was included due to its intended function of being applicable in different religion contexts (Altemeyer, 2004). We also used the Muslim religiosity scale (MR) construct to allow us to compare between fundamentalist attitudes and general Muslim religiosity attitudes. It was vital to compare and distinguish between fundamentalist and general religiosity in the Muslim context in the same way researchers differentiated between Christian orthodoxy and fundamentalism in a western based context (Herek, 1987; Hunsberger, 1989; McFarland,

1989; Kirkpatrick, 1993). Earlier researchers in the field emphasized the importance of differentiating between orthodoxy and fundamentalism, they stated that these variables should be distinguished both empirically and conceptually, and that the two variables may relate differentially to prejudiced attitudes toward numerous groups (Kirkpatrick, 1993).

Thus, it was important to address this issue in the Arab-Muslim study. This was the main reason the Islamic Fundamentalism (IS-F) construct was made. The IS-F was specifically built to capture Muslim fundamentalist attitudes, it was made after extensive research on famous Muslim scholars from different denominations giving speeches to differentiate between a good and evil Muslim.

The Islamic Fundamentalism (IS-F) scale was the highest predictor of negative attitudes toward the West which proved to be an added value to the study. This finding provided us with more confidence in the newly developed instrument because the items in IS-F were different than RF yet they were highly correlated which means that IS-F succeeded in capturing fundamentalist attitudes in a Muslim context. However, during the analysis it was decided to avoid using both predictors at the same time to avoid multicollinearity issues (the case where both predictors highly correlate with each other and could lead to wrong interpretations). Therefore, in the regression and SEM analysis we used one religious variable at a time, to ensure avoiding conflating our independent variables.

8.8 Muslim Religiosity Dimensionality

There have been several scholars that claimed that Muslim religiosity is multidimensional (Abu Raiya, 2005; El-Menouar, 2014). However, the empirical results in our research study did not reach the same conclusion. Regarding the Islamic Fundamentalism (IS-F) construct, the EFA retained two factors, but the first factor was related to being strict and the second factor was related to being less strict and more open

minded. Essentially, it was a pro and con trait scale, therefore even though it would be possible to claim that IS-F has two-dimensions which also yielded both discriminant and convergent validity, however, it could also be regarded as unidimensional. The shortened Religious Fundamentalism (RF) construct also retained two factors in the factor analysis in the Arab study, the pro-traits (believe in God) were obtained on the first facet, and the con-traits (disbelieve in God) were obtained on the second facet. Similarly, to the IS-F, even though RF retained two dimensions but it would be equally reasonable to use it as a unidimensional measurement due to the design of the scale.

Regarding, the Muslim Religiosity (MR) scale, previous scholars obtained five dimensions from it after conducting a factor analysis (El-Menouar, 2014). By contrast, the results of our analysis retained two facets, but only the first facet explained most of the variance. Thirteen out of fifteen items loaded on the first dimension that explained more than 62% of the variance. Thus, based on the results of the analysis, the MR scale is far from being multi-dimensional and for practical purposes is one-dimension only.

The general pattern then was that each of the scales we included operated effectively as unidimensional in this context. The two fundamentalism scales were strongly correlated suggesting that the new scale developed for this project, and which included a range of specific Muslim beliefs and behaviours associated with fundamentalism is capturing a somewhat similar construct to the more abstract fundamentalism scale modified from the equivalent Christian version. Nonetheless the method of development of the new IS-F scale has the benefit of strong content validity arising from its method of construction and this scale may prove to be useful in future research for that reason.

It was also crucial to distinguish the fundamentalist form of religiosity from a more general form of Muslim religiosity. Given the overall higher level of impact of religiosity on various attitude measures, this is likely to be a useful scale for distinguishing liberal

and moderate Muslims. Taken together the mixture of religiosity scales used in this study gives some confidence that a range of religious belief and commitment has been captured in the models.

8.9 Anti-Christianity/Judaism Constructs

An additional new scale developed specifically for this project was the anti-Christianity/Judaism scale. The items were developed with the intention to distinguish between anti-Christianity/Judaism as religions, and anti-Christians/Jews as groups. This scale was built in a similar way to the Islamophobia construct which focuses on attitudes toward the religion itself (cognitive), and attitudes toward the religious groups (affect). The factor analysis broadly supported this notion by the emergence of three factors, one for anti-Christianity/Judaism religions, one for anti-Christians, and a third for anti-Jews. A particularly interesting finding emerged when considering the impact of Muslim tradition and the measure of general religiosity. Although Sunni and Shia Muslims are different in their beliefs and ideologies, after accounting for general religiosity only the Sunni identification remained a significant predictor of anti-Christians/Jews.

Although both Muslim groups (Sunni and Shia) showed a noticeable negative relationship toward Jews and Christians in the SEM models, for Sunni there are other factors that make them prejudiced in addition to their religiosity. These results are similar to prior findings that show that emotions can play a bigger role in explaining prejudice than cognitive factors do (Smith & Ortiz, 2002; Tougas & Beaton, 2002).

8.10 Anti-Western Constructs

As with the other measures developed for this project, we tried to include items that would at least allow the distinction between anti-attitudes toward the West, and anti-attitudes toward interactions with western people. However, the factor structure of the scale showed two factors representing that were pro vs con traits for both types of items,

and were strongly correlated. Therefore, we treated this measure as a single factor capturing attitudes toward the West and people from the West in a single measure. Muslim religiosity did mediate the relation between Muslim groups (Sunni and Shia) and anti-Western attitudes. Yet, it did not fully mediate the relation, and a relationship between Muslim identification as Shia/Sunni and anti-western attitudes remained even after controlling for general Muslim religiosity. This means that the negative attitudes toward the West need further explanation and exploration that is beyond the religiosity aspect. It should be noted though, that both liberals and ex-Muslims had lesser prejudiced attitudes toward the West.

Religious Muslims are likely to have negative attitudes toward the West, but there are other reasons that inspires this hatred, it may be political or related to trust or fear. It could also be because of the wars and the damage that was caused by the West (e.g. America, Britain) in the Muslim regions. There are ongoing debates between Muslims discussing the role of the West in their countries. For instance, Some Muslims still claim that the western media mainly focuses on Islamic and Muslim extremist but at the same time hides the true damage that their governments brought to the Islamic world because of their involvement, including the wars that contributed to the instability of the region that eventually led to the expansion of all those extremist and terrorist groups (i.e. Iraq, Afghanistan, Libya, Syria).

While there is much that can be said from our final study about the nature of religion and attitudes toward the West, we could not capture all the political elements that apply across a range of national boundaries. Our goal was to look at the religious elements across those national boundaries, and yet we recognise that the history of intervention by the West in the Gulf is complicated and will be seen differently by different Muslim nations. Further research will be needed to unpack these local issues further, but the

general findings provided in our final study, and the validation of several useful measures should contribute to such future efforts. A good final reminder is that in spite of these local differences, there was a general tendency for self-identified liberal Muslims to have a relatively positive attitude to the West.

8.11 Ideological Constructs in the Islamic Context

In the final study, we also included the recently revised Social Dominance Orientation measure 7 (SDO-7). As in the US study we wanted to test how other prejudice measures function alongside the religiosity constructs. We included SDO-7 rather than the original SDO because it was claimed to be a better and improved version (Ho et al, 2015). In our final study, we found that SDO-7 was a significant predictor of anti-Christianity/Judaism and anti-West attitudes even after controlling for religiosity. This means that social dominance orientation still plays a role of predicting prejudice toward out-groups even in the Muslim context.

8.12 Findings across Samples

Regarding the overall relationship between fundamentalism and prejudiced attitudes in all the studies, the relationship showed the largest effect sizes were in the Islamic sample ($B = .55$), and the smallest were among participants from the United Kingdom ($B = .20$, $B = .25$). On the other hand, people from the United States came slightly higher compared to the UK ($B = .30$).

Participants from the Islamic context that were fundamentalist showed the highest amount of prejudice toward the West, Christians, and Jews. Even the ones that were considered generally religious but not fundamentalist showed a significant relationship to prejudice toward the previous groups. It seems like Muslim religiosity still plays a key role in creating prejudiced attitudes. Conversely, Muslim participants that identified as liberals showed favourable attitudes toward Christians and Jews. Thus, liberal Muslims and Arab

liberals in general whether religious or not are revealing a similar pattern to what we defined as symbolic beliefs in the UK and US studies. Symbolic beliefs in the UK and US studies include mostly religious beliefs that predicted favourable attitudes toward Islam and Muslims. On the other hand, fundamentalism remained a significant predictor of anti-Islamic attitudes in the UK and the US, and it was also found a significant predictor of anti-West and anti-Christianity/Judaism in the Islamic sample. Therefore, fundamentalism resulted in negative outcomes regardless of the context or religion (a key finding in this thesis).

In general, though, the type of religiosity is a crucial element of predicting positive or negative outcomes of prejudice. Where fundamentalism was always a significant predictor of negative attitudes toward outgroups across all studies, symbolic beliefs on the other hands remained a significant predictor of positive attitudes toward outgroups. These insights are important because fundamentalism is commonly used on its own as a religiosity measure in prejudice studies and the patterns emerging in this thesis show that this is not sufficient to understand the role of religiosity.

8.13 Theoretical Contribution

This thesis draws upon several theoretical frameworks and the relations between them. Broadly the thesis fits into a long tradition of research in the social psychology of religion. This tradition has most commonly used questionnaire measures to explore the nature of religiosity and fundamental questions about the relationship between religiosity and prejudice. In that tradition measures of Intrinsic religiosity and religious fundamentalism have been used to explore the connection with prejudices such as anti-Semitism (Hann and Rona, 2015), and homosexual prejudice (McFarland 1989; Rowatt et al., 2006). Following in that tradition, this thesis has extended these theoretical links to

examine the connection to anti-Islamic attitudes – particularly relevant in the current political climate.

Further, in this PhD research we relied on a theoretical model of conservative “religious” values (religious fundamentalism, RF), and prejudice toward Islam and Muslims. RF represents a closed-minded set of beliefs that there is one fundamental, inerrant set of teachings about humanity and the deity (Altemeyer and Hunsberger 1992). We contributed to the meaning of this theoretical model by expanding its use to both a western and Islamic context and revealing its relationship to prejudice in each context (e.g. prejudice toward Muslims, prejudice toward Christians). Furthermore, previous research suggested that rigid ideological components like RWA mediates the relationship between RF and prejudiced attitudes (Johnson et al., 2012). In this study, we tested this theoretical model toward Islam and Muslims and the results were consistent with previous studies. Both RWA Aggression and RWA Submission facets were significant predictors of prejudice toward Muslims (see Chapter 5).

Regarding the thorough dimensionality analysis of the anti-Islamic attitudes, the findings will contribute to the literature on both a practical and theoretical level. Our findings of the importance of a single dimension are not unique in the literature and are consistent, for example, with Kühnel & Leibold (2007) who also found that Islamophobia is a one-dimensional scale, not differentiating between prejudices against Muslims and anti-Islamic sentiment. However our findings were different than those who have argued for multiple dimensions to be measured (Allen, 2010; Richardson, 2012; Uenal, 2016). Ultimately however, this thesis takes a more sophisticated view about dimensionality than a simple empirical debate.

There have often been debates about the value of considering multiple dimensions in various prejudices. For example, in the case of Homosexual Prejudice (also referred to as

Homophobia or Attitudes to Gay men and Lesbians) there was considerable debate about the dimensionality. Herek argued for a single dimension underlying his ATGL scale (Herek, 1984), while Mavor and colleagues (2008, 2011) have argued for a more flexible understanding of dimensionality by suggesting that a scale might appear to have only one dimension but that multiple meaningful pathways can be extracted that can be interpreted as different ways that a specific prejudice can align with other prejudices. Mavor explores this approach to dimensionality by using other contested social attitudes (CSA) as context in Regression and SEM analyses. This thesis has taken this theoretical argument and applied it to anti-Islamic attitudes. By first allowing the possibility of multiple dimensions but then showing that in fact a single dimension is sufficient to examine anti-Islamic attitudes this thesis has demonstrated the usefulness of this approach.

The finding of a single dimension in this thesis does not mean that the construct will always appear as a single dimension. The approach taken implies that dimensionality of a single attitude (here anti-Islam) cannot be considered in isolation because the patterns of social attitudes change over time through political change and conflict. For that reason, this thesis takes the view that it is the current political context that will influence the effective dimensionality of anti-Islamic attitudes and that the finding of a single dimension here likely reflects a polarised political climate around this issue. Thus, the thesis reports correlations at the subscale level so that other researchers can draw their own conclusions on this issue. Given that dimensionality of this construct will likely change over time this is an approach that we recommend for researchers in this domain to adopt.

In this project, we also used Wulff (1991, 1997) theory of religiosity which is the foundation of the Post-Critical Belief Scale (PCBS) developed by Duriez and his colleagues (Duriez, Luyten & Hutsebaut, 2003; Duriez, Soenens & Hutsebaut, 2005).

Wulff argued that every conceivable mentality towards religion can be outlined in a two-dimensional space. The Exclusion vs. Inclusion of Transcendence dimension, indicates to what degree individuals acknowledge the presence of God or some other extraordinary reality, and consequently to the refinements between being religious or not.

The Literal vs. Symbolic dimension, meanwhile, indicates whether religious expressions and symbols are interpreted literally or symbolically. However, in this study the EFA revealed three dimensions of religiosity rather than the two dimensions theorized by Wulff. The three dimensions were hard beliefs, non-beliefs, and symbolic beliefs. It should be noted that earlier researchers also reached a three factor solution (Hutsebaut, 1996, 1997a, 1997b; Desimpelaere et al., 1999).

While more work is needed to find the best way to use and interpret the findings from this scale, the thesis advances this in two key ways (1) It adds further evidence regarding the dimensionality of the PCBS scale and supports the alternative three-dimensional solution as used here. This structure more easily aligns both with traditional measures such as religious fundamentalism (hard beliefs), as well as well-recognised approaches to religion (non-beliefs and symbolic beliefs). While the scales do not capture groups, but rather systems of belief, these patterns of belief are relatively recognisable. (2) This PhD research also advances the development of work on the PCBS scale and the underlying theory by examining how these dimensions specifically address anti-Islamic attitudes. What emerges here is an interesting pattern whereby hard-belief and non-belief, although partial opposites (with moderate negative correlations), both predict anti-Islamic attitudes. It is the Symbolic approach to belief that is associated with more positive views toward Muslims.

Finally, a very different but vital theoretical and practical contribution is to the understanding and measurement of Islamic religiosity and Fundamentalism. The thesis

used three measures to explore Muslim religiosity. The generic religious fundamentalism scale uses broad terms that can make sense in a number of religious contexts and therefore is designed to be of broad use. This however assumes that the language used means the same across different traditions and this is not always a justifiable assumption. To examine this, we also used an existing published scale of Muslim religiosity (El-Menouar, 2014). This scale was designed to assess a broad range of Muslim religiosity, not necessarily just fundamentalism belief. In that sense, it is closer to the intent of the traditional Allport Intrinsic religiosity scale (Allport & Ross, 1967). To specifically address the concept of fundamentalism in a clearly Muslim context we needed to develop a new scale based upon the pronouncements of Imams that are clearly recognised as representing fundamentalism as well as knowledge of the specific practices that are often associated with Muslim religiosity (but which may be culturally different to Christian religious practices and forms of belief).

Both the development of the new Islamic Fundamentalism scale and the findings from the final Arab study in general offer important contributions to our theoretical understanding of the concept of fundamentalism. In a Christian context, it is often understood as a set of specific beliefs or as a cognitive style or approach to belief. However, it is clear in the Islamic context that specific practices are an important part of understanding what it means to be religious and/or fundamentalist and this challenges these theoretical assumptions based on research in the Western tradition.

8.14 Limitations and Future Directions

Although we conducted several studies to measure the relationship between religiosity and prejudice toward Muslims and Arabs in a western context the studies were limited to the United Kingdom and the United States. While these countries are perhaps considered prototypical of the West, the close association between the US and UK in

political and military interventions in the Muslim world in the last few decades compared to a more mixed response from other Western European countries suggests that there would be some value to extending the analysis to Western Europe. This is perhaps all the truer in the current climate with Brexit on the one hand, and debates in Europe about the best way to handle Muslim immigration from the Middle East and the Gulf compared to approaches taken in the US and the UK. The strength of the current project is to clarify a number of the constructs being used to examine these issues and provide a base for extension to other western countries.

After the Arab-spring, the Muslim community (specifically the Arabs) have been going through different and difficult phases, and this continues and is evident with the latest siege on Qatar, defeat of ISIS in Iraq, and taking real action against the Muslim brotherhood (strongest political Islam movement in the region) to bring them to an end.

Additionally, some of the religiosity constructs used in this study were correlated with each other (in both western and Islamic studies) and this can lead to reduced power to show relationships in regression-type models. To counter this potential problem, we used religious constructs independently as well as in combination to predict prejudiced attitudes. However, when we wanted to use more than one religiosity construct as a predictor in the same model, we ensured that the correlations between the variables were not so high as to distort the analysis.

In our study, we relied on the very common approach of using self-report measures of social attitudes. While this is a very common research approach in social and personality psychology, it does not come without its shortcoming. The participants self-presentational desires can distort self-report measures. This even becomes more sensitive when the matter of the study is related to religiosity and prejudice as people are very aware of controversy over the expression of such attitudes. Nonetheless, the range of

responses obtained to the majority of measures suggests that people were willing to express controversial and contested views.

Finally, a meta-analysis on the correlation between implicit and explicit measures revealed that they are highly correlated and systematically related to each other regardless of the explicit measures shortcomings (Hofmann et al., 2005).

Regarding the Arabic study that was conducted to measure anti-western attitudes, it may also be argued that this study was conducted on Arab-Muslims, and that this group although important in the Islamic community, but they only account for one ethnicity of Muslims. Therefore, we encourage invested researchers to discover other areas in the globe with various Muslim ethnicities, to see if any other findings may show up. It is important to study other Muslim races, ethnicities, and regions to closely examine the relationship between religiosity and prejudice and how it relates to different Muslims.

One major and central aspect that should be discussed in this section is related to the fact that we were not able to reach Islamist and Muslim extremists. If we simply only reach the general audience the research in this area will be lacking a crucial element. Getting Islamist and Muslim extremist is difficult, and even if you manage to find them, it is plausible that they will not be willing to participate. Thus, maybe researchers will need to adapt and come up with smarter strategies for recruiting people that have access to those extremists. In addition, the extremists are well known for having smaller in-groups, thus it would be important that the person who approaches them is close to their in-group. For example, there are studies that do interviews with Muslim extremists so probably future researchers could integrate ideas from the qualitative studies on extremists to see if the same sorts of patterns that we found in this research might also drive extremists or whether there are important differences between Muslims who are fundamentalist according to our scales but not extremists.

Regarding the dimensionality of Islam, previous research has shown that other religions, such as Christianity (Glock & Stark, 1962), Judaism (Lazar et al., 2002), and Hinduism (Tarakeshwar et al., 2003) are multidimensional. Furthermore, previous scholars have reached the same conclusion for Islam, confirming it is multidimensional (Abu Raiya, 2005; El-Menouar, 2014). However, in our project, the EFA did not reach the same conclusion; therefore, it would be useful that other researchers pursue this investigation. Sadly, since this is still a sensitive topic in the Muslim world, there is still a major lack of studies conducted on Islam compared to other religions. A similar extended empirical analysis will help explore the practical dimensionality of religiosity in Islam the same way earlier scholars did with Christianity.

8.15 Conclusion

In this research project, major contributions have been achieved. First, the hard evidence of the impact of religiosity on prejudice cannot be denied. Religious fundamentalism was found to be a significant predictor of prejudiced attitudes toward religious out-groups. This finding was consistent across all studies regardless of the place, region or context. Secondly, in the current political and social climate westerners are mostly viewing Islam and Muslims as one thing (positive vs negative) rather than showing distinctions between Islam as a religion and Muslims as a religious group. Thus, this explains the results of the analysis of anti-Islamic attitudes constructs (Islam and Muslims) having a one factor solution across several studies (unidimensional).

Thirdly, the PCBS revealed that Christian religiosity was divided to hard beliefs and symbolic beliefs. The hard beliefs predicted negative attitudes toward Muslims, however, symbolic beliefs showed favourable attitudes. This finding is crucial in making people understand the paradox relationship between religion and prejudice. It sheds further light on why some religious people are more aggressive and negative toward outgroups while

others are more friendly and open minded towards them. Essentially, through this research we measured religiosity using several instruments which allowed us to reveal these novel findings.

Moreover, the project was not restricted to a western context but we took it a step further and conducted a study in the Islamic world from several Arab countries (e.g. Kuwait, Saudi Arabia, Iraq, Egypt), in addition to having participants from the two main denominations in Islam (Sunni, Shia) with ex-Muslims all in one study. All this provided the researchers with an excellent opportunity for gaining further insights about the Islamic world. In the Arab-Muslim study, we studied attitudes toward Christians, Jews, and the West. We also developed structural equation models to assist us in understanding if the negative attitudes toward the West could be mediated through the negative attitudes toward Christians and Jews. The results confirmed this, and Arab-Muslims negative attitudes toward the West were mediated by negative attitudes toward Christians and Jews.

Moreover, in this project a variety of advanced statistical methods were applied. Specifically, mediation models were used to examine how other political and ideological variables operated in association with religious differences. This assisted in developing a parallel analysis in a Muslim context and look at attitudes toward Christians, Jews and the West. This is a relatively a rare opportunity to examine such data and to look for common patterns to the data from the US and UK but also to examine specific features of Muslim religious identity.

In this project, we have used several religiosity constructs to measure levels and types of religiosity in the West and in an Islamic context. Fundamentalism was used across all studies and worked the way it was intended. The measurement proved its added value, and was true to Altemeyer (2004) claims that this construct is used to measure

religiosity in all religions and faiths. The PCBS was also unique in that it offered us a measurement that was capable of capturing different types of beliefs (e.g. hard beliefs, non-beliefs, symbolic beliefs). On the other hand, the I/E-R did not show any significant results, which makes us conclude that the construct is lacking compared to the other religiosity variables. The new measure of Islamic Fundamentalism (IS-F) is an important contribution to this thesis and the validation of this construct against other measures of fundamentalism and religiosity support its usefulness.

In the Arab-Muslim study it was important that the participants knew that the main researcher was from the Arab world. Arabs in general are very sceptical about western studies that study their attitudes. Many of them believe that the intention of these studies is to make them look bad or is a conspiracy against them. However, once they are aware that someone from their ingroup is conducting the study, they are usually more responsive and willing to open up and help the researcher. This, then is a major strength of this thesis. Much data using the social psychology of religion and prejudice approach is based on an American context. This thesis examines measures in both a US, UK context and an Islamic context but notably also uses a similar conceptual and empirical approach.

In regard to political voting preference and supporting the Muslim ban in the US context, we hypothesised that negative attitudes toward Islam and Muslims will predict supporting the Muslim ban policy. The results were in line with the hypothesis and anti-Islamic attitudes were a significant predictor of supporting the Muslim ban. However, the SEM analysis revealed that being a trump supporter was still a significant predictor of the Muslim ban even after controlling for Islamophobia. This simply means that there are other factors that cause supporting the Muslim ban in addition to Islamophobia. This is consistent with what we have provided and asserted in this project regarding the impact of

religiosity on prejudice but also the importance of studying other factors that cause prejudiced attitudes toward out-groups that are not related to religion.

On a more general note, one of the difficulties in researching the social psychology of prejudice is the issue of causality. Religious beliefs develop and change over a long period of time and are not subject to practical experimental manipulation. (Creating a religious cult for the sake of a psychological study would be ethically challenged). Similarly, political and culturally held attitudes toward various meaningful groups are also not easily manipulated. While it is possible to manipulate the salience of certain issues or arguments (for example using political framing as done in election campaigns) it is still very difficult to control the real and complex world of interlocking social attitudes.

For this reason, research in the social psychology of religion often must resort to interpreting essentially correlational data and forgoing the ability to draw clear causal conclusions. Nonetheless, researchers in this domain have incorporated various statistical innovations to suggest causal arguments that might be consistent with the correlational data. From early studies that drew almost entirely on simple correlations and partial correlations (e.g. McFarland, 1989; Kirkpatrick, 1993) to multiple regression analyses (Laythe et al, 2001, 2002; Mavor et al., 2009, 2011; Johnson et al., 2012) to the more sophisticated use of Structural Equation Modelling, the goal has been to make sense of correlational data in the most powerful ways possible.

The advantage of SEM (also known as Causal Modelling) is to offer an explicit conceptual model that is fit to a set of empirical data. These models do not prove cause, but rather show us what the strength of patterns would be like IF the assumed model of cause relations was correct. Model fit parameters can assess if the model is a plausible match to the data but alternative plausible models should also be considered. The role of

theory is also important in arguing which of a set of alternative models might be plausible and which are not worth considering.

Thus, the approach taken here draws upon some of those theoretical assumptions to limit the plausible models considered. For example, while it is possible to imagine that prejudiced attitudes precede choices about religious belief (and thus the causal models presented in this thesis could be turned upside down), it is rarely considered in this way. It is often assumed that religion is more central to the understanding of self than any given social attitude, and that the latter may be more subject to incremental influence. Thus, most empirical models of religion and prejudice assume religion to be an IV and prejudice as an outcome.

The thesis also raises questions about the nature of generalised prejudice versus specific prejudices. Many studies (at least partly for pragmatic reasons) tend to focus on one form of prejudice at a time (e.g., Islamophobia, Sexism). Even Racism can be a complicated construct because in a given historical context that might mean prejudice toward African Americans, Indigenous Australians, Caribbean or Asian British. An important advantage in this thesis was to put anti-Islamic attitudes into a wider context of socially contested attitudes.

Allport (1954) was interested in looking at a range of prejudices and using correlations between prejudices to argue for a generalized form of prejudice. However more recent work (such as Duckitt and Sibley, 2007; Mavor and Gallois, 2008) has highlighted the idea that there might be more structure to attitudes to a range of prejudices than simply generalized versus specific. This thesis drew upon this idea to explore the possibility that anti-Islamic attitudes might be more than just an anti-group prejudice. While the general conclusion was that anti-Islam was functioning as a single dimension, and primarily as a form of anti-group prejudice in the samples reported here,

the analytical approach employed in this thesis would be of use to other researchers looking for a more complex approach to generalized and specific prejudices.

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Appendices



University Teaching and Research Ethics Committee

02 November 2015

Dear Bashar

Thank you for submitting your ethical application which was considered at the School of Psychology & Neuroscience Ethics Committee meeting on 22nd September 2015; the following documents have been reviewed:

1. Ethical Application Form
2. Participant Information Sheet
3. Consent Form
4. Debriefing Form
5. Questionnaire
6. Data Management Plan

The School of Psychology & Neuroscience Ethics Committee has been delegated to act on behalf of the University Teaching and Research Ethics Committee (UTREC) and has granted this application ethical approval. The particulars relating to the approved project are as follows -

Approval Code:	PS11803	Approved on:	30/10/2015	Approval Expiry:	30/10/2018
Project Title:	Attitudes toward Islam and Arab people				
Researcher:	Bashar Albaghli				
Supervisor:	Dr Ken Mavor				

Approval is awarded for three years. Projects which have not commenced within two years of approval must be re-submitted for review by your School Ethics Committee. If you are unable to complete your research within the 3 three year approval period, you are required to write to your School Ethics Committee Convener to request a discretionary extension of no greater than 6 months or to re-apply if directed to do so, and you should inform your School Ethics Committee when your project reaches completion.

If you make any changes to the project outlined in your approved ethical application form, you should inform your supervisor and seek advice on the ethical implications of those changes from the School Ethics Convener who may advise you to complete and submit an ethical amendment form for review.

Any adverse incident which occurs during the course of conducting your research must be reported immediately to the School Ethics Committee who will advise you on the appropriate action to be taken.

Approval is given on the understanding that you conduct your research as outlined in your application and in compliance with UTREC Guidelines and Policies (<http://www.st-andrews.ac.uk/utrec/guidelinespolicies/>). You are also advised to ensure that you procure and handle your research data within the provisions of the Data Provision Act 1998 and in accordance with any conditions of funding incumbent upon you.

Yours sincerely

Convener of the School Ethics Committee

cc Dr K Mavor (Supervisor)



University Teaching and Research Ethics Committee

04 July 2016

Dear Bashar

Thank you for submitting your amendment application which comprised the following documents:

1. Ethical Amendment Application Form
2. Participant Information and Consent Page
3. Questionnaire
4. Debrief

The School of Psychology & Neuroscience Ethics Committee is delegated to act on behalf of the University Teaching and Research Ethics Committee (UTREC) and has approved this ethical amendment application. The particulars of this approval are as follows –

Original Approval Code:	PS11803	Approved on:	30/10/2015
Amendment Approval Date:	04/07/2016	Approval Expiry Date:	30/10/2020
Project Title:	Attitudes toward Islam and Arab People		
Researcher:	Bashar Albaghli		
Supervisor:	Dr Ken Mavor		

Ethical amendment approval does not extend the originally granted approval period of five years, rather it validates the changes you have made to the originally approved ethical application. If you are unable to complete your research within the original five year validation period, you are required to write to your School Ethics Committee Convener to request a discretionary extension of no greater than 6 months or to re-apply if directed to do so, and you should inform your School Ethics Committee when your project reaches completion.

Any serious adverse events or significant change which occurs in connection with this study and/or which may alter its ethical consideration, must be reported immediately to the School Ethics Committee, and an Ethical Amendment Form submitted where appropriate.

Approval is given on the understanding that you adhere to the 'Guidelines for Ethical Research Practice' (<http://www.st-andrews.ac.uk/media/UTRECguidelines%20Feb%2008.pdf>).

Yours sincerely

Convener of the School Ethics Committee

cc Dr Ken Mavor (Supervisor)



University Teaching and Research Ethics Committee

28 October 2016

Dear Bashar

Thank you for submitting your amendment application which comprised the following documents:

1. Ethical Amendment Application Form
2. Information and Consent Page
3. Questionnaire
4. Debrief

The School of Psychology & Neuroscience Ethics Committee is delegated to act on behalf of the University Teaching and Research Ethics Committee (UTREC) and has approved this ethical amendment application. The particulars of this approval are as follows –

Original Approval Code:	PS11803	Approved on:	30/10/2015
Amendment Approval Date:	28/10/2016	Approval Expiry Date:	30/10/2020
Project Title:	Attitudes toward Islam and Arab People		
Researcher:	Bashar Albaghli		
Supervisor:	Dr Ken Mavor		

Ethical amendment approval does not extend the originally granted approval period of five years, rather it validates the changes you have made to the originally approved ethical application. If you are unable to complete your research within the original five year validation period, you are required to write to your School Ethics Committee Convener to request a discretionary extension of no greater than 6 months or to re-apply if directed to do so, and you should inform your School Ethics Committee when your project reaches completion.

Any serious adverse events or significant change which occurs in connection with this study and/or which may alter its ethical consideration, must be reported immediately to the School Ethics Committee, and an Ethical Amendment Form submitted where appropriate.

Approval is given on the understanding that you adhere to the 'Guidelines for Ethical Research Practice' (<http://www.st-andrews.ac.uk/media/UTRECguidelines%20Feb%2008.pdf>).

Yours sincerely

PP

Convener of the School Ethics Committee

cc Dr Ken Mavor (Supervisor)



University Teaching and Research Ethics Committee

28 February 2017

Dear Bashar

Thank you for submitting your amendment application which comprised the following documents:

1. Ethical Amendment Application Form
2. Replication and Follow-Up Surveys (incorporating Information, Consent Page and Debrief pages)

The School of Psychology & Neuroscience Ethics Committee is delegated to act on behalf of the University Teaching and Research Ethics Committee (UTREC) and has approved this ethical amendment application. The particulars of this approval are as follows –

Original Approval Code:	PS11803	Approved on:	30/10/2015
Amendment Approval Date:	24/02/2017	Approval Expiry Date:	30/10/2020
Project Title:	Attitudes toward Islam and Arab People		
Researcher:	Bashar Albaghli		
Supervisor:	Dr Ken Mavor		

Ethical amendment approval does not extend the originally granted approval period of five years, rather it validates the changes you have made to the originally approved ethical application. If you are unable to complete your research within the original five year validation period, you are required to write to your School Ethics Committee Convener to request a discretionary extension of no greater than 6 months or to re-apply if directed to do so, and you should inform your School Ethics Committee when your project reaches completion.

Any serious adverse events or significant change which occurs in connection with this study and/or which may alter its ethical consideration, must be reported immediately to the School Ethics Committee, and an Ethical Amendment Form submitted where appropriate.

Approval is given on the understanding that you adhere to the 'Guidelines for Ethical Research Practice' (<http://www.st-andrews.ac.uk/media/UTRECguidelines%20Feb%2008.pdf>).

Yours sincerely

Convener of the School Ethics Committee

cc Dr Ken Mavor (Supervisor)



University Teaching and Research Ethics Committee

14 March 2017

Dear Bashar

Thank you for submitting your ethical application which was considered at the School of Psychology & Neuroscience Ethics Committee meeting on 23rd February 2017; the following documents have been reviewed:

1. Ethical Application Form
2. Advertisement
3. Survey (including Information, Consent and Debrief): English Translation
4. Survey (including Information, Consent and Debrief): Arabic Translation
5. Data Management Plan

The School of Psychology & Neuroscience Ethics Committee has been delegated to act on behalf of the University Teaching and Research Ethics Committee (UTREC) and has granted this application ethical approval. The particulars relating to the approved project are as follows -

Approval Code:	PS12658	Approved on:	10/03/2017	Approval Expiry:	10/03/2022
Project Title:	Muslim attitudes towards the West				
Researcher:	Bashar Albaghli				
Supervisor:	Dr Ken Mavor				

Approval is awarded for five years. Projects which have not commenced within two years of approval must be re-submitted for review by your School Ethics Committee. If you are unable to complete your research within the five year approval period, you are required to write to your School Ethics Committee Convener to request a discretionary extension of no greater than 6 months or to re-apply if directed to do so, and you should inform your School Ethics Committee when your project reaches completion.

If you make any changes to the project outlined in your approved ethical application form, you should inform your supervisor and seek advice on the ethical implications of those changes from the School Ethics Convener who may advise you to complete and submit an ethical amendment form for review.

Any adverse incident which occurs during the course of conducting your research must be reported immediately to the School Ethics Committee who will advise you on the appropriate action to be taken.

Approval is given on the understanding that you conduct your research as outlined in your application and in compliance with UTREC Guidelines and Policies (<http://www.st-andrews.ac.uk/utrec/guidelinespolicies/>). You are also advised to ensure that you procure and handle your research data within the provisions of the Data Provision Act 1998 and in accordance with any conditions of funding incumbent upon you.

Yours sincerely

Convener of the School Ethics Committee

cc Dr Ken Mavor (Supervisor)

Information Page

Attitudes Towards Social Issues Questionnaire Important Background Information

This research is being conducted by Dr Ken Mavor and Bashar Albaghli. There are many social issues discussed in the media and the political arena with a wide variety of views expressed. This study is part of a larger project exploring a wide range of social and political attitudes, including attitudes toward immigration, social welfare, law and order, abortion and euthanasia, political leadership, and the role of religion in society.

To address a range of issues, we ask only a few questions about most of the issues listed above, and focus in more depth on one or two issues. In this questionnaire, we are focusing on your views about:

- Islam and the relationship between Muslims and wider society.
- Attitudes toward Arab people, here and overseas.

Please take note that in some cases we make use of previously published scales and that some of those items are worded in a very strong and confrontational way. We keep these items for scientific reasons, and to allow a full range of views to be expressed. Over the whole questionnaire we try to make sure that a variety of views are expressed in the statements we use, so it is not our intent that any one perspective is over-represented, even if it may seem so. If you think that seeing expressions of strong views about any of these issues would likely cause you distress then you may choose not to proceed.

You can find out more about the research [here](#) or contact the chief researcher, Ken Mavor <ken.mavor@st-andrews.ac.uk>. We really appreciate your participation in the study.

The University of St Andrews attaches high priority to the ethical conduct of research. We therefore ask you to consider the following additional points before indicating your consent by ticking the box at the bottom of the page. If you have any concerns about the ethical conduct of the study you can contact the researcher in the first instance, and if your concerns are not addressed you can contact the psychology ethics committee convenor at <psyethics@st-andrews.ac.uk>.

Data collected on the internet may contain coded information that could, in principle, identify respondents. During the study, only the approved researchers

have access to any potentially identifying information. After completion of the research only the de-identified data will be archived.

Of course you can also stop the study at any time by not completing the questionnaire. Most questions require a response, but generally include either a neutral response option or a "would rather not say" to any personal information items if you feel genuine concern or discomfort in answering them.

Although you can withdraw from the study at any time, it is necessary to complete the survey in order to be credited with completion by the panel provider.

By indicating YES below, you consent to participate in the study on the basis that:

1. You have been informed about the study and the sorts of questions/tasks it involves.
2. You may stop the study at any time by not completing the online responses.
3. Only de-identified data will be used for analysis and archival purposes.

☐ Yes, I consent (Response required to proceed).

☐ No I do not wish to proceed (Will exit survey)

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Block 1: Demographics

The following are basic demographic questions used to give context to the study. A response is required but you can respond to each question that you "would rather not say" if you do not wish to give this personal information.

What is your age?

What is your gender?

Male

Female

Would rather
not say

Other (specify if you wish)

☐☐☐☐

Relig

Which of the following religious labels would you say is most descriptive of you **at present**.

- ☐ Hindu
- ☐ Christian
- ☐ Buddhist
- ☐ Muslim
- ☐ No religion
- ☐ Atheist
- ☐ Other (please specify)

- ☐ Jewish
- ☐ Would rather not say

What Christian denomination or group would you identify with most strongly...

Were you raised in any of the following traditions or perspectives in your family?

- ☐ Atheist
- ☐ Muslim
- ☐ No religion
- ☐ Buddhist
- ☐ Christian
- ☐ Hindu
- ☐ Other (please specify)

- ☐ Jewish
- ☐ Not applicable
- ☐

Would rather not say

Demographics 2

In which country/world region do you reside?

In which country/world region were you born?

What is your current relationship/family status? Select the best fitting option.

What is the highest level of formal education you have completed?

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CSA Questions on a Range of Social Issues 1

The following questions concern your **attitudes toward a range of social issues and groups**. Please indicate the degree to which you agree or disagree with the following statements by selecting a number on the following scale that represents your feelings:

1	2	3	4	5	6	7
Strongly	Disagree	Slightly	Undecided	Slightly	Agree	Strongly
DISAGREE		Disagree		Agree		AGREE

	Strongly Disagree	Slightly Disagree	Undecided	Slightly Agree	Strongly Agree
Racial minority groups have more influence upon government policy than they ought to have.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
If I saw two men holding hands in public I would feel disgusted.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
We should only accept refugees who come here through the proper channels.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
It is good to see options for legal marriage for same-sex couples expanding around the world.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I would feel nervous being in a group of homosexuals.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
A generous welfare system is a sign of a healthy society.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Sometimes allowing a terminally ill person to choose to die is the best thing we can do for them.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
While it is important to have a safety net, welfare often undermines	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

	Strongly Disagree	Slightly Disagree	Undecided	Slightly Agree	Strongly Agree
self-reliance and creates a culture of dependence.					
	Strongly Disagree	Slightly Disagree	Undecided	Slightly Agree	Strongly Agree
There are entirely too many people from the wrong sorts of places being admitted into the UK now.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
A lot of people from racial minority groups just don't fit in to British society.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The interests of Muslims and non-Muslims are often in conflict in this country.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Homosexuals are getting too demanding in their push for rights.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
We should resist letting immigrant groups maintain their traditional culture as it only causes conflict in society.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Abortion is a personal moral choice for a woman, not a decision society should make on her behalf.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel uncomfortable when I am around people	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

[illegible]

[illegible]

[illegible]

	Strongly Disagree	Disagree	Slightly Disagree	Undecided	Slightly Agree	Agree	Strongly Agree
given to addressing the underlying causes of crime such as poverty and family breakdown.							

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Attitudes to Islam scales

Please indicate the degree to which you agree or disagree with the following statements.

[illegible]

[illegible]

[illegible][illegible]

[illegible]

[illegible]

[illegible]

[illegible]

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Ideologies

Please indicate the degree to which you agree or disagree with the following statements.

[illegible]

[illegible]

[illegible][illegible]

	Strongly Disagree	Moderately Disagree	Somewhat Disagree	Undecided	Somewhat Agree	Moderately Agree	Strongly Agree
We should do what we can to equalize conditions for different groups.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
No group of people is more worthy than any other.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Increased social equality would be a bad thing.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
If certain groups of people stayed in their place, we would have fewer problems.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

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Open

In this study we have asked you about a wide range of issues and views, but you may wish to share additional thoughts that will enrich our understanding further. Please use this open-ended box to share any additional views you have about these issues, or to raise any thoughts you have about the survey itself.

Debrief

Thank you for your participation in the study. As we indicated at the start, we are interested in your views about social and political attitudes on a broad range of social issues.

This study had a particular focus on attitudes toward Islam, Arab people here and abroad, and the role of religious diversity. If you would like to know more about the outcomes of this study, please take note of the following web address and check it in about 3-6 months. After the study is completed we will place a summary of the findings on that page.

<http://mavorlab.wp.st-andrews.ac.uk/feedback/byop84lk4sc782qsd/>

You can also find out about other new studies we are running in this project on the following page.

<http://mavorlab.wp.st-andrews.ac.uk/attitudes-action/contested-social-attitudes/>

Thank you again from the research team.

Dr. Ken Mavor and Bashar Albaghli

IMPORTANT: Please click the right arrow again to finish the survey completely and get your points!

Information Page

Attitudes Towards Social Issues Questionnaire Important Background Information

This research is being conducted by Dr Ken Mavor and Bashar Albaghli. There are many social issues discussed in the media and the political arena with a wide variety of views expressed. This study is part of a larger project exploring a wide range of social and political attitudes. To address a range of issues, we ask only a few questions about most of the issues listed above, and focus in more depth on one or two issues. In this questionnaire, we are focusing on your views about:

- Islam and the relationship between Muslims and wider society.
- Attitudes toward Arab people, here and overseas.

Please take note that in some cases we make use of previously published scales and that some of those items are worded in a very strong and confrontational way. We keep these items for scientific reasons, and to allow a full range of views to be expressed. Over the whole questionnaire we try to make sure that a variety of views are expressed in the statements we use, so it is not our intent that any one perspective is over-represented, even if it may seem so. If you think that seeing expressions of strong views about any of these issues would likely cause you distress then you may choose not to proceed.

You can find out more about the research [here](#) or contact the chief researcher, Ken Mavor <ken.mavor@st-andrews.ac.uk>. We really appreciate your participation in the study.

The University of St Andrews attaches high priority to the ethical conduct of research. We therefore ask you to consider the following additional points before indicating your consent by ticking the box at the bottom of the page. If you have any concerns about the ethical conduct of the study you can contact the researcher in the first instance, and if your concerns are not addressed you can contact the psychology ethics committee convenor at <psyethics@st-andrews.ac.uk>.

Data collected on the internet may contain coded information that could, in principle, identify respondents. During the study, only the approved researchers have access to any potentially identifying information. After completion of the research only the de-identified data will be archived.

Of course you can also stop the study at any time by not completing the questionnaire. Most questions require a response, but generally include either a neutral response option or a "would rather not say" to any personal information items if you feel genuine concern or discomfort in answering them.

Although you can withdraw from the study at any time, it is necessary to complete the survey in order to be credited with completion by the panel provider.

By indicating YES below, you consent to participate in the study on the basis that:

1. You have been informed about the study and the sorts of questions/tasks it involves.
2. You may stop the study at any time by not completing the online responses.
3. Only de-identified data will be used for analysis and archival purposes.

☐ Yes, I consent (Response required to proceed).

☐ No I do not wish to proceed (Will exit survey)

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Block 1: Demographics

The following are basic demographic questions used to give context to the study. A response is required but you can respond to each question that you "would rather not say" if you do not wish to give this personal information.

What is your age?

What is your gender?

Male

☐

Female

☐

Other (specify if you wish)

☐

Would rather not say

☐

Relig

Which of the following (randomly ordered) religious labels would you say is most descriptive of you **at present**.

- ☐ Atheist
- ☐ Hindu
- ☐ Buddhist
- ☐ Jewish
- ☐ Muslim
- ☐ Christian
- ☐ No religion
- ☐ Other (please specify)
- ☐ Would rather not say

What Christian denomination or group would you identify with most strongly...

Were you raised in any of the following traditions or perspectives in your family?

- ☐ Jewish
- ☐ Christian
- ☐ Atheist
- ☐ Muslim
- ☐ Buddhist
- ☐ Hindu
- ☐ No religion
- ☐ Other (please specify)
- ☐ Would rather not say
- ☐ Not applicable

Which of the following Muslim groups are more inclined to being extremist from your point of view. (Select as many as you wish.)

- ☐ Wahhabism (Saudi and ISIS interpretation of Islam)
- ☐ Sunni political Islam (Muslim Brotherhood)
- ☐ Shia political Islam (Iran, Hezbollah)
- ☐ All Muslims are dangerous
- ☐ Other groups not mentioned above

Demographics 2

In which country/world region do you reside?

In which country/world region were you born?

What is your current relationship/family status? Select the best fitting option.

What is the highest level of formal education you have completed?

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CSA Questions on a Range of Social Issues 1

The following questions concern your **attitudes toward a range of social issues and groups**. Please indicate the degree to which you agree or disagree with the following statements by selecting a number on the following scale that represents your feelings:

1	2	3	4	5	6	7
Strongly DISAGREE	Disagree	Slightly Disagree	Undecided	Slightly Agree	Agree	Strongly AGREE

	Strongly Disagree	Slightly Disagree	Undecided	Slightly Agree	Strongly Agree
A lot of people from racial minority groups just don't fit in to British society.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Legalised abortion leads to a lower regard for the value of all human life.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
British Muslims have a lot to contribute through their culture and spirituality.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Society would progress a lot faster without Christians holding us back.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
It is good to see support for free movementand immigration within Europe.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The interests of Muslims and non-Muslims are often in conflict in this country.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

[illegible]

[illegible]

	Strongly Disagree	Disagree	Slightly Disagree	Undecided	Slightly Agree	Agree	Strongly Agree
We should resist letting immigrant groups maintain their traditional culture as it only causes conflict in society.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel uneasy when I am around Christians who are pushing their views.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Homosexuals are getting too demanding in their push for rights.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
There are entirely too many people from the wrong sorts of places being admitted into the UK now.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
We should only accept refugees who come here through the proper channels.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

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Attitudes to Islam scales

Please indicate the degree to which you agree or disagree with the following statements.

[illegible]

[illegible]

	Strongly Disagree	Slightly Disagree	Undecided	Slightly Agree	Strongly Agree
living like everyone else.					

Please indicate the degree to which you agree or disagree with the following statements.

	Strongly Disagree	Slightly Disagree	Undecided	Slightly Agree	Strongly Agree
The real threat comes from within. That's why I'm concerned about British Muslims.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
British Muslims fail to understand how important human rights are in a secular community.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Afghanistan is well known for treating women terribly.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
It is difficult for a Syrian Muslim to fit in our society.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
It is a good idea that local police take strict procedures towards Muslims that come from Asia (Pakistan, Afghanistan, Malaysia).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
British Muslims are civilized as any other British person.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

[illegible]

	Strongly Disagree	Slightly Disagree	Undecided	Slightly Agree	Strongly Agree
understand women rights in our society.	<input type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>	<input type="radio"/>	<input type="radio"/>
European police should pay special attention to Middle Eastern Arab immigrants because they are a real threat for our countries.	<input type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>	<input type="radio"/>	<input type="radio"/>
Saudi Arabia is heavily involved in funding terrorism and dangerous Islamist groups.	<input type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>	<input type="radio"/>	<input type="radio"/>
Kuwaiti people are friendly and can be trusted.	<input type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>	<input type="radio"/>	<input type="radio"/>
At the moment there isn't any human rights in Syria.	<input type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel that Saudi citizens can't be trusted.	<input type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>	<input type="radio"/>	<input type="radio"/>
	Strongly Disagree	Slightly Disagree	Undecided	Slightly Agree	Strongly Agree
Arabs that come from the gulf shouldn't be targeted by Authorities.	<input type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>	<input type="radio"/>	<input type="radio"/>
Saudi people are a true threat for the whole world.	<input type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>	<input type="radio"/>	<input type="radio"/>
British Muslims are more likely to engage in terrorism because of their religion.	<input type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>	<input type="radio"/>	<input type="radio"/>
	<input type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>	<input type="radio"/>	<input type="radio"/>

[illegible]

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Ideologies

Please indicate the degree to which you agree or disagree with the following statements.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

	Strongly Disagree	Moderately Disagree	Somewhat Disagree	Undecided	Somewhat Agree	Moderately Agree	Strongly Agree
traditions guarantee admittance to God.							
Even though this goes against modern rationality, Mary truly remained a virgin.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Faith is an expression of a weak personality.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I think that Bible stories should be taken literally, as they are written.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

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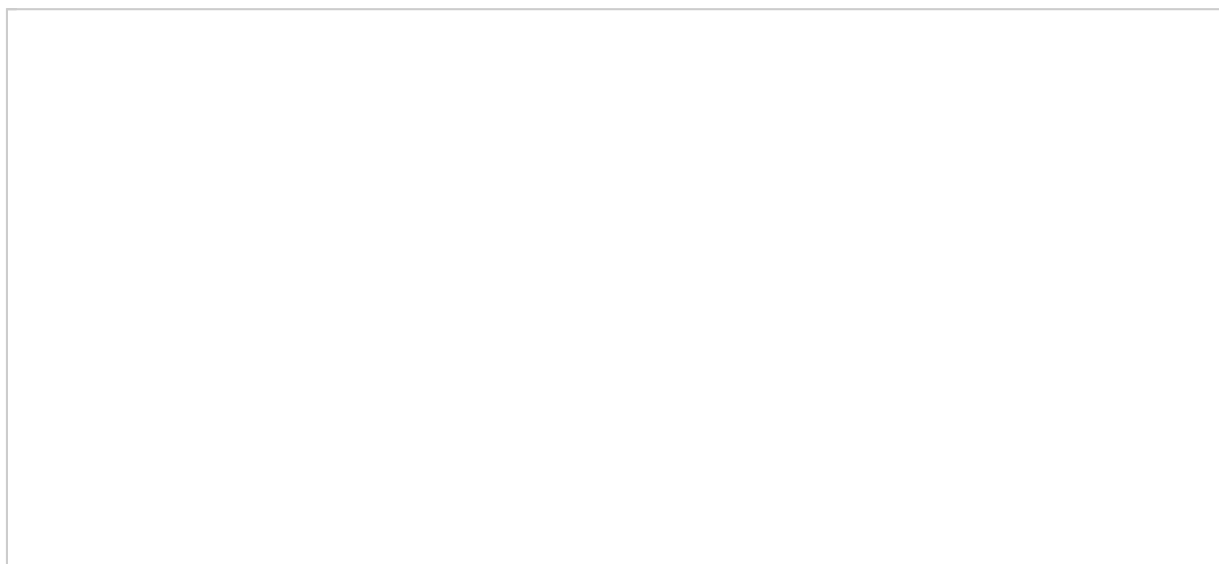
Last Click: 0 seconds

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#QuestionText, TimingClickCount#: 0 clicks

Open

In this study we have asked you about a wide range of issues and views, and we would appreciate if you could enrich our understanding of views about Islam by using the box below to provide us with your additional thoughts about Islam and Muslims. For example, if you feel that there are certain Muslim ethnicities that represent a threat to UK let us know why you feel this way. If you feel that we have left anything important out of our exploration of these issues, feel free to comment on that here also to help us with future research.



Debrief

Thank you for your participation in the study. As we indicated at the start, we are interested in your views about social and political attitudes on a broad range of social issues.

This study had a particular focus on attitudes toward Islam, Arab people here and abroad, and the role of religious diversity. If you would like to know more about the outcomes of this study, please take note of the following web address and check it in about 3-6 months. After the study is completed we will place a summary of the findings on that page.

[\[update link\]](#)

You can also find out about other new studies we are running in this project on the following page.

<http://mavorlab.wp.st-andrews.ac.uk/attitudes-action/contested-social-attitudes/>

Thank you again from the research team.

Dr. Ken Mavor and Bashar Albaghli

IMPORTANT: Please click the right arrow again to finish the survey completely and get your points!

Survey Powered By [Qualtrics](#)

Information Page

Attitudes Towards Social Issues Questionnaire Important Background Information

This research is being conducted by Dr Ken Mavor and Bashar Albaghli. There are many social issues discussed in the media and the political arena with a wide variety of views expressed. This study is part of a larger project exploring a wide range of social and political attitudes. To address a range of issues, we ask only a few questions about most of the issues, and focus in more depth on one or two issues. In this questionnaire, we are focusing on your views about:

- Islam and the relationship between Muslims and wider society.
- Attitudes toward Muslim people, in the USA and overseas.

Please take note that in some cases we make use of previously published scales and that some of those items are worded in a very strong and confrontational way. We keep these items for scientific reasons, and to allow a full range of views to be expressed. Over the whole questionnaire we try to make sure that a variety of views are expressed in the statements we use, so it is not our intent that any one perspective is over-represented, even if it may seem so. If you think that seeing expressions of strong views about any of these issues would likely cause you distress then you may choose not to proceed.

You can find out more about the research [here](#) or contact the chief researcher, Ken Mavor <ken.mavor@st-andrews.ac.uk>. We really appreciate your participation in the study.

The University of St Andrews attaches high priority to the ethical conduct of research. We therefore ask you to consider the following additional points before indicating your consent by ticking the box at the bottom of the page. If you have any concerns about the ethical conduct of the study you can contact the researcher in the first instance, and if your concerns are not addressed you can contact the psychology ethics committee convenor at <psyethics@st-andrews.ac.uk>.

Data collected on the internet may contain coded information that could, in principle, identify respondents. During the study, only the approved researchers have access to any potentially identifying information. After completion of the research only the de-identified data will be archived.

Of course you can also stop the study at any time by not completing the questionnaire. Most questions require a response, but generally include either a neutral response option or a "would rather not say" to any personal information items if you feel genuine concern or discomfort in answering them.

Although you can withdraw from the study at any time, it is necessary to complete the survey in order to be credited with completion by the panel provider.

By indicating YES below, you consent to participate in the study on the basis that:

1. You have been informed about the study and the sorts of questions/tasks it involves.
2. You may stop the study at any time by not completing the online responses.
3. Only de-identified data will be used for analysis and archival purposes.

☐ Yes, I consent (Response required to proceed).

☐ No I do not wish to proceed (Will exit survey)

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Block 1: Demographics

The following are basic demographic questions used to give context to the study. A response is required but you can respond to each question that you "would rather not say" if you do not wish to give this personal information.

What is your age?

What is your gender?

Male

☐

Female

☐

Other (specify if you wish)

☐

Would rather not say

☐

Which of the following (randomly ordered) religious labels would you say is most descriptive of you **at present**.

- ☐ Muslim
- ☐ No religion
- ☐ Jewish
- ☐ Atheist
- ☐ Buddhist
- ☐ Hindu
- ☐ Christian
- ☐ Other (please specify)
- ☐ Would rather not say

What Christian denomination or group would you identify with most strongly...

Relig

Were you raised in any of the following traditions or perspectives in your family?

- ☐ Buddhist
- ☐ Jewish
- ☐ No religion
- ☐ Hindu
- ☐ Christian
- ☐ Atheist
- ☐ Muslim
- ☐ Other (please specify)
- ☐ Would rather not say
- ☐ Not applicable

Which of the following Muslim groups are **more inclined to being extremist** from your point of view.

If you are not sure about any of the groups you can ignore the slider and just check the "Don't know or Not Applicable" box.

	Moderate			Extreme			Radical Extremist			Not Applicable	
	0	1	2	3	4	5	6	7	8	9	10
Wahhabism (Saudi and ISIS interpretation of Islam)											<input type="checkbox"/>
Sunni political Islam (Muslim Brotherhood)											<input type="checkbox"/>
Shia political Islam (Iran, Hezbollah)											<input type="checkbox"/>
Other groups not mentioned above <input type="text"/>											<input type="checkbox"/>

Demographics 2

In which country/world region do you reside?

In which country/world region were you born?

What is your current relationship/family status? Select the best fitting option.

What is the highest level of formal education you have completed? Select the best fitting option.

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US Politics

In national elections, which of the following (randomly ordered) options would represent your history of voting?

- ☐ Generally vote Republican
- ☐ Generally vote Democrat
- ☐ Generally don't vote
- ☐ Vote depends on the election and current issues
- ☐ Would rather not say

Are you a formal member of a political party?

- ☐ Republican
- ☐ Democrat
- ☐ Other (Please specify)

- ☐ Would rather not say

In the upcoming election, which of the (randomly ordered) nominees do you plan to vote for in the presidential race?

- ☐ Jill Stein
- ☐ Hillary Clinton
- ☐ Donald Trump
- ☐ Gary Johnson
- ☐ Other (Please Specify)

☐ Would rather not say

The following questions concern your **attitudes toward a range of social issues and groups**. Please indicate the degree to which you agree or disagree with the following statements by selecting a number on the following scale that represents your feelings:

[illegible]

	Strongly Disagree	Slightly Disagree	Undecided	Slightly Agree	Strongly Agree
social institutions.					
The media act disrespectfully toward American Muslims.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
It is good to see options for legal marriage for same-sex couples expanding around the world.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel uneasy when I am around Christians who are pushing their views.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
American Muslims have a lot to contribute through their culture and spirituality.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I would feel nervous being around a group of people from another racial group.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
It is very important for the stability of society that the sanctity of marriage be preserved.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Sometimes allowing a terminally ill person to choose to die is the best thing we can do for them.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Even in merciful situations, euthanasia has the effect	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

[illegible]

	Strongly Disagree	Disagree	Slightly Disagree	Undecided	Slightly Agree	Agree	Strongly Agree
Christians represent the moral core of our society.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Even if death is positively preferable to life in the judgement of a terminal patient, no action should be taken to induce the patient's death.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Legalised abortion leads to a lower regard for the value of all human life.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
There are entirely too many people from the wrong sorts of places being admitted into the US now.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The interests of Muslims and non-Muslims are often in conflict in this country.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Society would progress a lot faster without Christians holding us back.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

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Attitudes to Islam scales

Please indicate the degree to which you agree or disagree with the following statements.

[illegible]

	Strongly Disagree	Disagree	Slightly Disagree	Undecided	Slightly Agree	Agree	Strongly Agree
building of new mosques (Muslim place of worship) in the US.							
My interactions with Muslims are generally positive.							
	Strongly Disagree	Disagree	Slightly Disagree	Undecided	Slightly Agree	Agree	Strongly Agree
Islam supports terrorist acts.							
I would become extremely uncomfortable speaking with a Muslim.							
The religion of Islam supports acts of violence.							
Islam is an evil religion.							
I believe that Muslims support the killings of all non-Muslims.							
If I could, I would avoid contact with Muslims.							
Islam is anti-American.							
I dread the thought of having a professor that is Muslim.							
Just to be safe, it is important to stay away from places							

	Strongly Disagree	Disagree	Slightly Disagree	Undecided	Slightly Agree	Agree	Strongly Agree
Arab immigrants because they are a real threat for our communities.							
The worst country a women could live in is Saudi Arabia.							
Indonesians do not respect human rights.							
American Muslims fail to understand how important human rights are in a secular community.							
I feel that Iraqis represent the fundamentalist version of Islam.							
Saudi Arabia is heavily involved in funding terrorism and dangerous Islamist groups.							
I would feel very uncomfortable if more Muslim Pakistanis lived in this country.							
American Muslims are as civilized as any other American citizen.							
	Strongly Disagree	Disagree	Slightly Disagree	Undecided	Slightly Agree	Agree	Strongly Agree

[illegible]

	Strongly Disagree	Moderately Disagree	Somewhat Disagree	Undecided	Somewhat Agree	Moderately Agree	Strongly Agree
Muslims have outrageous views toward social freedoms we consider normal.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The Islamic view of morality is fundamentally corrupted by their archaic beliefs.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Being Muslim is not a problem - it is a problem when those views are imposed on others	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Muslims are inherently judgemental and prejudiced.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The beliefs of Islam are fundamentally incompatible with a moral society.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

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Ideologies

Please indicate the degree to which you agree or disagree with the following statements.

[illegible]

[illegible]

[illegible]

	Strongly Disagree	Slightly Disagree	Undecided	Slightly Agree	Strongly Agree
much punishment. Students at high schools and at university must be encouraged to challenge, criticize, and confront established authorities.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Being kind to loafers or criminals will only encourage them to take advantage of your weakness, so it's best to use a firm, tough hand when dealing with them.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The facts on crime and the recent public disorders show we have to crack down harder on troublemakers, if we are going preserve law and order.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
People should be ready to protest against and challenge laws they don't agree with.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

[illegible][illegible]

[illegible]

[illegible]

	Strongly Disagree	Moderately Disagree	Somewhat Disagree	Undecided	Somewhat Agree	Moderately Agree	Strongly Agree
therefore is changeable.							
Even though this goes against modern rationality, Mary truly remained a virgin.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The world of Bible stories is so far removed from us, that it has little relevance.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Faith turns out to be an illusion when one is confronted with the harshness of life.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My ideology is only one possibility among so many others.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

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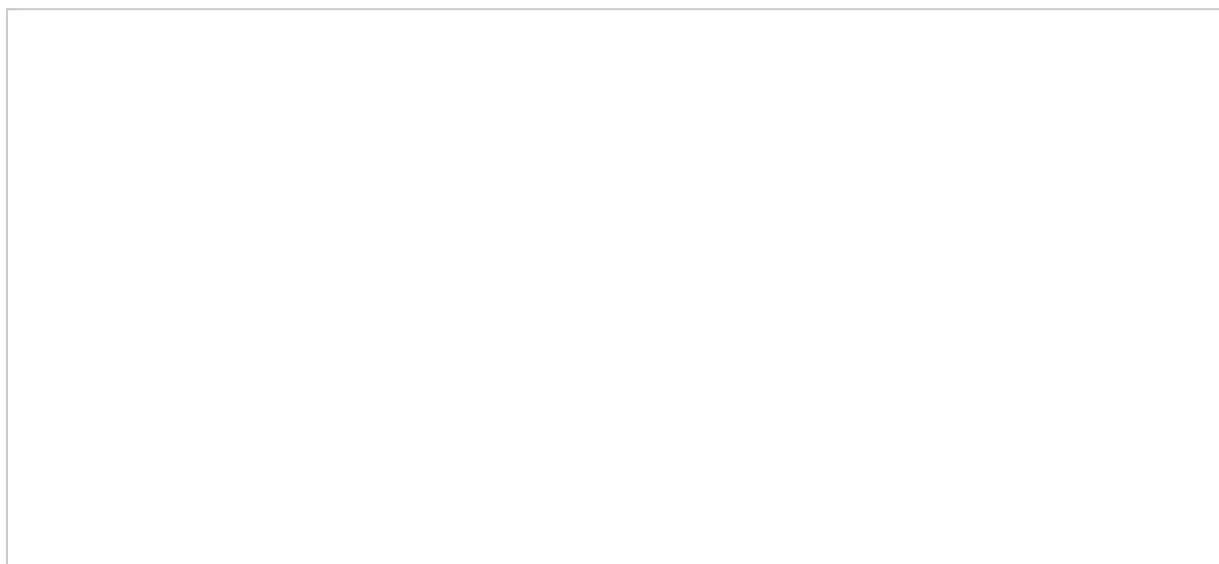
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Open

In this study we have asked you about a wide range of issues and views, and we would appreciate if you could enrich our understanding of views about Islam by using the box below to provide us with your additional thoughts about Islam and Muslims. For example, if you feel that there are certain Muslim ethnicities that represent a threat to the US let us know why you feel this way. If you feel that we have left anything important out of our exploration of these issues, feel free to comment on that here also to help us with future research.



Debrief

Thank you for your participation in the study. As we indicated at the start, we are interested in your views about social and political attitudes on a broad range of social issues.

This study had a particular focus on attitudes toward Islam, Arab people here and abroad, and the role of religious diversity. If you would like to know more about the outcomes of this study, please take note of the following web address and check it in about 3-6 months. After the study is completed we will place a summary of the findings on that page.

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You can also find out about other new studies we are running in this project on the following page.

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Thank you again from the research team.

Dr. Ken Mavor and Bashar Albaghli

IMPORTANT: Please click the right arrow again to finish the survey completely and get your points!

Survey Powered By [Qualtrics](#)

Information Page

Attitudes Towards Social Issues Questionnaire Important Background Information

This research is being conducted by Dr Ken Mavor and Bashar Albaghli. We are very grateful that you took part in a study last year just before the Elections, in which we were particularly interested the issues of:

- Islam and the relationship between Muslims and wider society.
- Attitudes toward Muslim people, in the USA and overseas.

In the current study we wanted to follow-up with you, and to find out your views about some of the events that have happened since the election - particularly those relating to the relationships between Muslims and wider society. **This is a much shorter survey than the one you did last year.** We have some general questions about the nature of religion and of Islam in particular. We also have some specific questions regarding your views of the President's executive orders relating to the travel ban. We expect that the questionnaire will take 5- 10 minutes. We also have an open-ended question at the end and we would welcome your thoughts about these issues in your own words.

Please take note that in some cases we make use of previously published scales and that some of those items are worded in a very strong and confrontational way. We keep these items for scientific reasons, and to allow a full range of views to be expressed. Over the whole questionnaire we try to make sure that a variety of views are expressed in the statements we use, so it is not our intent that any one perspective is over-represented, even if it may seem so. If you think that seeing expressions of strong views about any of these issues would likely cause you distress then you may choose not to proceed.

You can find out more about the research [here](#) or contact the chief researcher, Ken Mavor <ken.mavor@st-andrews.ac.uk>. We really appreciate your participation in the study.

Formal Ethics information

The University of St Andrews attaches high priority to the ethical conduct of research. We therefore ask you to consider the following additional points before indicating your consent by ticking the box at the bottom of the page. If you have any concerns about the ethical conduct of the study you can contact the

researcher in the first instance, and if your concerns are not addressed you can contact the psychology ethics committee convenor at <psyethics@st-andrews.ac.uk>.

Data collected on the internet may contain coded information that could, in principle, identify respondents. During the study, only the approved researchers have access to any potentially identifying information. After completion of the research only the de-identified data will be archived.

Of course you can also stop the study at any time by not completing the questionnaire. Most questions require a response, but generally include either a neutral response option or a "would rather not say" to any personal information items if you feel genuine concern or discomfort in answering them.

Although you can withdraw from the study at any time, it is necessary to complete the survey in order to be credited with completion by the panel provider.

By indicating YES below, you consent to participate in the study on the basis that:

1. You have been informed about the study and the sorts of questions/tasks it involves.
2. You may stop the study at any time by not completing the online responses.
3. Only de-identified data will be used for analysis and archival purposes.

☐ Yes, I consent (Response required to proceed).

☐ No I do not wish to proceed (Will exit survey)

Relig

Which of the following Muslim groups are **more inclined to being extremist** from your point of view.

If you are not sure about any of the groups you can ignore the slider and just check the "Don't know or Not Applicable" box.

	Moderate			Extreme			Radical Extremist			Not Applicable	
	0	1	2	3	4	5	6	7	8	9	10
Wahhabism (Saudi and ISIS interpretation of Islam)											<input type="checkbox"/>
											<input type="checkbox"/>

	Moderate			Extreme			Radical Extremist			Not Applicable	
	0	1	2	3	4	5	6	7	8	9	10
Sunni political Islam (Muslim Brotherhood, Hammas)											
Shia political Islam (Iran, Hezbollah)											<input type="checkbox"/>
Other groups not mentioned above <div></div>											<input type="checkbox"/>

US Politics

Given our interest in the relations between Muslims and wider society, we are particularly interested in your reactions to the recent events including the series of Executive orders banning people from certain Muslim countries entering the US and the subsequent protests and legal actions.

In simple terms, did you approve of the first Executive Order (January 27, 2017) banning people from certain Muslim countries (that some have referred to as the Muslim travel ban).

- ☐ Yes
- ☐ Other (Please specify)
- ☐ Would rather not say
- ☐ No

In simple terms, do you approve of the revised Executive Order (March 6, 2017) that is a modified version of the earlier order.

- ☐ Yes
- ☐ Other (Please specify)
- ☐ Would rather not say
- ☐ No

Consider the following statements representing positions people have taken on the issue and express your level of agreement or disagreement with these views. When we use the term "executive order" or "Muslim ban" or "Travel ban" below we are referring to various ways the public and media has referred to the the two Executive Orders entitled "PROTECTING THE NATION FROM FOREIGN TERRORIST ENTRY INTO THE UNITED STATES" issued on January 27, 2017. and revised on March 6, 2017.

The most discussed element of the order pertained to the suspension of travel from certain countries (section 3c of the original order) and the realignment of refugee admissions (section 5 of the original order).

[illegible]

	Strongly disagree	Disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Agree	Strongly agree
is better for world stability in the long run to play our part now.							
It is not fair to contribute to war in a world region such as Syria, and then refuse to accept refugees of that war.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I would support a ban on Muslims from all countries.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The courts are interfering in the legitimate mandate of the President to protect our borders.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
There are too many refugees flooding in from dangerous places in the world.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Lots of people call it the "Muslim ban" but this is not accurate. It is about certain dangerous places, not Islam itself.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The original executive order was chaotically implemented and caused unnecessary distress for legitimate citizens.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Based on the recent events in the United States, if you had the chance to cast your vote again, which of the following nominees would you choose

- ☐ Gary Johnson
- ☐ Donald Trump
- ☐ Jill Stein
- ☐

☐ Other (Please Specify)

☐ Would rather not say

Please indicate the degree to which you agree or disagree with the following statements.

[illegible]

[illegible]

	Strongly Disagree	Disagree	Slightly Disagree	Undecided	Slightly Agree	Agree	Strongly Agree
where Muslims could be.							
Muslims in general reject the goals of extremist Islamist groups.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Islam supports terrorist acts.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
If possible, I would avoid going to places where Muslims would be.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Open

The complexity of what is happening at the moment is sometimes not able to be captured in formal questions. We wanted to therefore provide an opportunity for your to give us your more specific views about these issues - in particular the current social debates about Islam, people from Muslim countries, and the best way to respond to the refugee crisis. Feel free to use the following space to give us your personal view if you wish to do so. Your views will be very helpful for our future research.

Debrief

Thank you for your participation in the study. As we indicated at the start, we are interested in your views about social and political attitudes on a broad range of social issues.

This study had a particular focus on attitudes toward Islam, Arab people here and abroad, and the role of religious diversity. If you would like to know more about the outcomes of this study, please take note of the following web address and check it in about 3-6 months. After the study is completed we will place a summary of the findings on that page.

<http://mavorlab.wp.st-andrews.ac.uk/feedback/kwuxphw34gb78mhsd4bnopza/>

You can also find out about other new studies we are running in this project on the following page.

<http://mavorlab.wp.st-andrews.ac.uk/attitudes-action/contested-social-attitudes/>

Thank you again from the research team.

Dr. Ken Mavor and Bashar Albaghli

IMPORTANT: Please click the right arrow again to finish the survey completely and get your points!

Information Page

Attitudes toward Social Issues Questionnaire Important Background Information

This research is being conducted by Dr Ken Mavor and Bashar Albaghli. There are many social issues discussed in the media and the political arena with a wide variety of views expressed. This study is part of a larger project exploring a wide range of social and political attitudes. To address a range of issues, we ask only a few questions about most of the issues, and focus in more depth on one or two issues. In this questionnaire, we are focusing on your views about:

- Attitudes toward the Western culture and people in the West.
- Attitudes toward different religious groups.

Please take note that in some cases we make use of previously published scales and that some of those items are worded in a very strong and confrontational way. We keep these items for scientific reasons, and to allow a full range of views to be expressed. Over the whole questionnaire we try to make sure that a variety of views are expressed in the statements we use, so it is not our intent that any one perspective is over-represented, even if it may seem so. If you think that seeing expressions of strong views about any of these issues would likely cause you distress then you may choose not to proceed.

You can find out more about the research [here](#) or contact the chief researcher, Ken Mavor <ken.mavor@st-andrews.ac.uk>. We really appreciate your participation in the study.

The University of St Andrews attaches high priority to the ethical conduct of research. We therefore ask you to consider the following additional points before indicating your consent by ticking the box at the bottom of the page. If you have any concerns about the ethical conduct of the study you can contact the researcher in the first instance, and if your concerns are not addressed you can contact the psychology ethics committee convener at <psyethics@st-andrews.ac.uk>.

Of course you can also stop the study at any time by not completing the questionnaire. If you leave out a response you will be reminded in case it was accidental, but you may choose to proceed without answering.

We think your anonymity is important. No potentially identifying information is collected with the data.

Although you can withdraw from the study at any time, we hope you will complete the whole study so that we get a full and balanced a response as possible.

By indicating YES below, you consent to participate in the study on the basis that:

1. You have been informed about the study and the sorts of questions/tasks it involves.
2. You may stop the study at any time by not completing the online responses.
3. Only de-identified data will be used for analysis and archival purposes.

☐ Yes, I consent (Response required to proceed).

☐ No I do not wish to proceed (Will exit survey)

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Block 1: Demographics

The following are basic demographic questions used to give context to the study. A response is required but you can respond to each question that you "would rather not say" if you do not wish to give this personal information.

Which country do you belong to?

- ☐ Kuwait
- ☐ Saudi Arabia
- ☐ Iraq
- ☐ Egypt
- ☐ Syria
- ☐ Lebanon
- ☐ Bahrain
- ☐ Emirates
- ☐ Qatar
- ☐

- ☐ Oman
- ☐ Yemen
- ☐ Morocco
- ☐ Algeria
- ☐ Tunisia
- ☐ Sudan
- ☐ Other

What is your age?

What is your gender?

- ☐ Male
- ☐ Female
- ☐ Other (specify if you wish)
- ☐ Would rather not say

Which of the following (randomly ordered) religious labels would you say is most descriptive of you **at present**.

- ☐ Muslim
- ☐ Jewish
- ☐ No religion
- ☐ Christian
- ☐ Atheist
- ☐ Other (please specify)
- ☐ Would rather not say

What Muslim denomination or group would you identify with most strongly...

- ☐ Sunni Muslim
- ☐ Shia Muslim
- ☐ Ex-Muslim
- ☐ Never was a Muslim

Please select the denomination that you identify with most strongly. You can select more than one.

- | | |
|---|--|
| <input type="checkbox"/> Shia ithna asheri | <input type="checkbox"/> Shafi'i |
| <input type="checkbox"/> Ahl as-sunnah wa l-jamā'ah | <input type="checkbox"/> Hanbali |
| <input type="checkbox"/> Alawi | <input type="checkbox"/> Wahhabi/Salafi |
| <input type="checkbox"/> Zaidiyaah | <input type="checkbox"/> Druze |
| <input type="checkbox"/> Isma'ilism | <input type="checkbox"/> Christian |
| <input type="checkbox"/> Sufi | <input type="checkbox"/> None of the above |

Relig

Were you raised in any of the following traditions or perspectives in your family?

- ☐ Atheist
- ☐ Muslim
- ☐ Christian
- ☐ Jewish
- ☐ No religion
- ☐ Other (please specify)
- ☐ Would rather not say
- ☐ Not applicable

Demographics 2

What is your current relationship/family status? Select the best fitting option.

- ☐ Single, never married
- ☐ Married without children
- ☐ Married with children
- ☐ Divorced
- ☐ Widowed
- ☐ Other
- ☐ Would rather not say

What is the highest level of formal education you have completed? Select the best fitting option.

- ☐ Please select...
- ☐ Less than High School
- ☐ High School
- ☐ Some College
- ☐ 2 or 3-year College Degree
- ☐ 4-year College Degree
- ☐ Masters Degree
- ☐ Doctoral Degree
- ☐ Professional Degree (JD, MD)
- ☐ Other
- ☐ Would rather not say

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Politics

What of the following descriptions represent your beliefs today:

- ☐ I am Liberal and I believe religion should be separated to state
- ☐ Our countries must rule with Sharia law
- ☐ Other (Please specify)
- ☐ I am a Muslim but I refuse involving religion in everything in my life

Which of the following Western countries are dangerous to the Islamic world in your opinion:

	Dangerous	Not dangerous	Not sure
America	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Russia	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Britain	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

	Dangerous	Not dangerous	Not sure
Italy	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Israel	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Germany	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
France	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Scotland	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Use the slider to choose to what extent you believe the following countries are dangerous

	Less dangerous	Extremely dangerous
	0	100
>> America	<input type="text"/>	<input type="text"/>
>> Russia	<input type="text"/>	<input type="text"/>
>> Britain	<input type="text"/>	<input type="text"/>
>> Italy	<input type="text"/>	<input type="text"/>
>> Israel	<input type="text"/>	<input type="text"/>
>> Germany	<input type="text"/>	<input type="text"/>
>> France	<input type="text"/>	<input type="text"/>
>> Scotland	<input type="text"/>	<input type="text"/>

Rank the following groups based on how much you feel they threaten the Muslim world. Number one is considered the most dangerous.

Christians

Jews

Muslim extremist

Please indicate the degree to which you agree or disagree with the following statements.

	Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
We should do what we can to equalize conditions for different groups.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
No one group should dominate in society.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
An ideal society requires some groups to be on top and others to be on the bottom.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Group equality should not be our primary goal.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
We should work to give all groups an equal chance to succeed.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Some groups of people are simply inferior to other groups.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
It is unjust to try to make groups equal.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Groups at the bottom are just as deserving as groups at the top.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
I would become extremely	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

	Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
uncomfortable speaking with a Jew.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Just to be safe, it is important to stay away from places where Jews could be.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Most Christians are actually peaceful and reject violence.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Christianity supports terrorist acts.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Jews living in the West just want to make a decent living like everyone else.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I would become extremely uncomfortable speaking with a Christian.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Christianity is anti-Islam.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Christianity is an evil religion.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
If I could, I would avoid contact with Christians.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Judaism supports terrorist acts.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Judaism is a anti-Islam.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Just to be safe, it is important to stay away from places where Christians could be.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I would support any policy that would stop the building of new Churches.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Judaism is an evil religion.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

	Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
Jews in general reject the violence against Muslims.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
If I could, I would avoid contact with Jews.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

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Ideologies

	Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
A Western women lives far better than any Muslim women would dream of.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
We should be grateful to the West because they opened their land and gave hope for immigrants that escaped their countries.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The Western world is advanced and we could learn a lot from them.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Westerners are insufficiently attached to their own religion, religious beliefs, and ethnicity.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
The West are evil nations that intend to destroy Islam.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Westerners are excessively prone to	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

	Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
interfere in the internal and political affairs of other nations.					
Westerners are prejudice towards Muslims and discriminate against them.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Westerners believe their societies and civilization are superior and advanced to others.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Please indicate the degree to which you agree or disagree with the following statements.

Please indicate the degree to which you agree or disagree with the following					
	Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
It is more important to be a good person than to believe in God and the right religion.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
God has given humanity a complete, unfailing guide to happiness and salvation, which must be totally followed.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
No single book of religious teachings contains all the intrinsic, fundamental truths about life.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
"Satan" is just the name people give to their own bad impulses. There really is no such thing as a diabolical	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Please indicate the degree to which you agree or disagree with the following

	Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
"Prince of Darkness" who tempts us.					
Whenever science and sacred scripture conflict, science is probably right.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
When you get right down to it, there are basically only two kinds of people in the world: the Righteous who will be rewarded by God, and the rest, who will not.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
There is a particular set of religious teachings in this world that are so true, you can't go any "deeper" because they are the basic message from God to humanity.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Scriptures may contain general truths, but they should NOT be considered completely, literally true from beginning to end.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
The basic cause of evil in this world is Satan, who is still constantly and ferociously fighting against God.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
All of the religions in the world have flaws and wrong teachings. There is no perfectly true, right religion.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The fundamentals of God's religion should never be tampered	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Please indicate the degree to which you agree or disagree with the following

	Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
with, or compromised with others' beliefs. To lead the best, most meaningful life, one must belong to the one, fundamentally true religion.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Please indicate the degree to which you agree or disagree with the following statements.

	Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
Every Muslim women should wear the Hijab.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Women should not wear makeup or perfume when they go outside.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
It is acceptable for a Muslim women to have a relation with a man before marriage.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Drinking alcohol once in a while doesn't make you a bad Muslim.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
Music is haram and I avoid listening to it.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I prefer eating halal food but if it's not available it's not haram to eat other food.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Jihad is compulsory and it's important for me as a Muslim.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I fully support the Mujahideen that fight against the infidels in the name of Jihad.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

	Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
Even though the Western media condemn Jihad but I believe in it because it's written in the Quran.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Only Islamic teaching should be allowed in public schools.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I don't mind if new churches were built in my country because Islam allows it.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
People who don't follow Islam aren't trustworthy.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

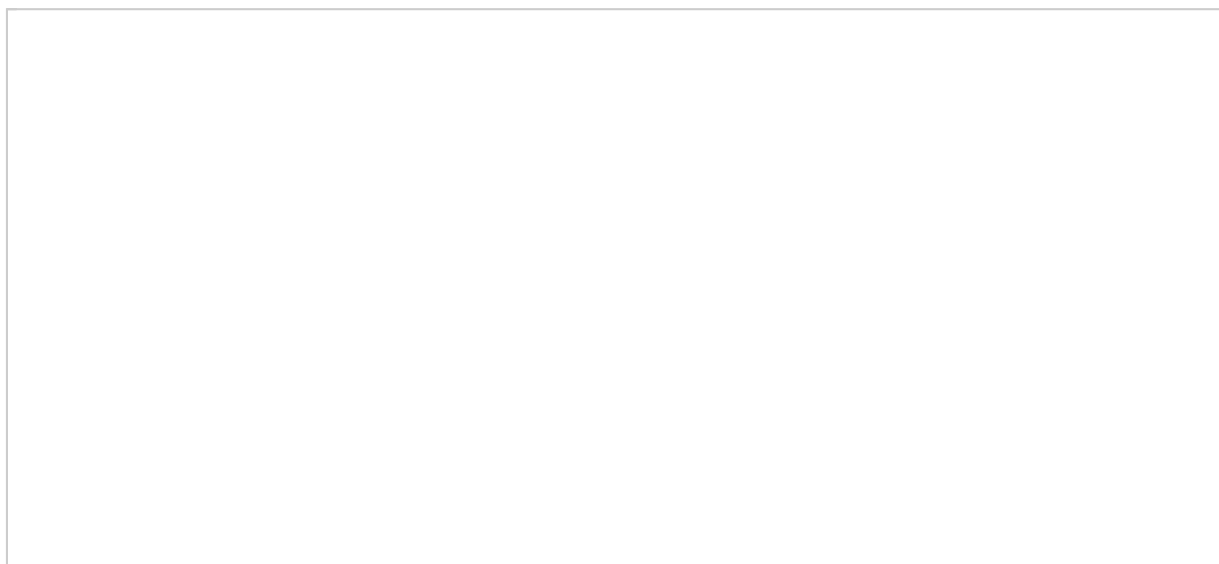
Please indicate the degree to which you agree or disagree with the following statements.

	Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
I Belief that there is no God but Allah and Muhammad is his messenger.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I Belief in the existence of Jinn and Angels.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I Belief in the existence of the afterlife (e.g. Heaven, hell).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I pray the five prayers on time.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I fast the entire month of Ramadan.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
I am a hajji or plan to go to hajj at one point in my life.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel that Allah is very close to me.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

	Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
I feel that Allah speaks with me.					
I feel that Allah rewards and punishes me based on my actions.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am against drinking alcohol.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
I eat Halal food.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I don't listen to songs.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I know many details about Islam that other Muslims aren't aware of.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I know many details about the life of prophet Mohammad.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I read the Quran frequently and know many details about my religion.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Open

In this study we have asked you about a wide range of issues and views, and we would appreciate if you could enrich our understanding of views about the West by using the box below to provide us with any additional thoughts you may have. For example, if you feel that there are certain Western countries that represent a greater threat to the Muslim world let us know why you feel this way. If you feel that we have left anything important out of our exploration of these issues, feel free to comment on that here also to help us with future research.



Debrief

Thank you for your participation in the study. As we indicated at the start, we are interested in your views about social and political attitudes on a broad range of social issues.

This study had a particular focus on attitudes toward the West, different religious groups, and the role of religious diversity. If you would like to know more about the outcomes of this study, please take note of the following web address and check it in about 3-6 months. After the study is completed we will place a summary of the findings on that page.

<http://mavorlab.wp.st-andrews.ac.uk/feedback/kwuxphw34gb78mhsd4bnopza/>

You can also find out about other new studies we are running in this project on the following page.

<http://mavorlab.wp.st-andrews.ac.uk/attitudes-action/contested-social-attitudes/>

Thank you again from the research team.

Dr. Ken Mavor and Bashar Albaghli

IMPORTANT: Please click the right arrow again to finish the survey completely!

Survey Powered By [Qualtrics](#)

Information Page

دراسة التوجهات نحو الغرب من وجهة نظر عربية إسلامية

هذا البحث العلمي مقام من قبل د. كين مافور وطالب الدكتوراة بشار البغلي. هنالك العديد من القضايا الاجتماعية التي يتم مناقشتها في الإعلام وفي الساحة السياسية مع تنوع كبير في الآراء المعروضة. هذه الدراسة هي جزء من مشروع يحلل نطاق عريض من هذه التوجهات من أجل فهمها وتحليلها. في هذه الدراسة سنسأل عن قضايا متنوعة ولكن التركيز سيكون على الآتي:

- توجهاتك نحو الثقافة الغربية والغربيين
- توجهاتك نحو فرق دينية مختلفة

ربما ستشعر أثناء إكمال الدراسة بأن بعض البنود قد صيغت بطريقة تصادية ولكن تأكد بأن ليس هذا الهدف منها، إنما احتفظنا بهذه الصياغة لأسباب علمية صرفة ولذلك نقدر بحق إشراكك معنا بالدراسة. سانت أندروز جامعة عريقة بدأت عملها منذ القرن الخامس عشر الميلادي وتولي أولوية كبيرة لأخلاقيات البحث العلمي لذلك نطلب منك النظر في النقاط التالية قبل وضع علامة الموافقة في المربع الموجود بالأسفل.

كذلك لديك خيار التوقف عن إكمال الدراسة بأي وقت، إذا تركت إجابة سيتم تذكرك إذا كان ذلك عرضياً، ولكن يمكنك اختيار الاستمرار دون إجابة. نؤكد لكم بأن لن يتم جمع أي معلومات تعريفية أو شخصية مع بيانات الدراسة وستبقى هويتكم مجهولة. من أجل نتائج أكثر مصداقية ودقة نرجو منكم الإجابة بأمانة وشفافية على جميع الأسئلة دون حرج، جاوب كما ترى نفسك بالوقت الحالي لا كما تتمنى أن تكون أو تظهر أمام الآخرين.

يمكنك الإطلاع أكثر على البحث بالإتصال على الباحث الرئيسي كين مافور
(ken.mavor@standrews.ac.uk)

او على الباحث الكويتي بشار البغلي
(ba28@st-andrews.ac.uk)

كذلك بالإمكان التواصل مع لجنة أخلاقيات البحث العلمي
(psyethics@standrews.ac.uk)

بتحديد " نعم " أدناه, فانك توافق على الاشتراك في الدراسة على أساس أن :

أولا: تم إبلاغك بشأن الدراسة وأنواع الأسئلة.

ثانيا: لديك خيار التوقف عن إكمال الدراسة بأي وقت اذا شعرت بالضيق.

ثالثا: لن يتم جمع أي معلومات شخصية، إنما نحتفظ بحق جمع بيانات الدراسة من أجل دراستها وتحليلها لاحقا.

☐ نعم، موافق

☐ غير موافق، ولا أريد المشاركة بالدراسة

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Block 1: Demographics

فيما يلي أسئلة ديموغرافية أساسية تستخدم لمنح سياق للدارسة

إسم البلد التي تنتمي إليه

☐ الكويت

☐ السعودية

☐ العراق

☐ مصر

☐ سوريا

☐ لبنان

☐ فلسطين

☐ البحرين

☐ الإمارات

☐ قطر

☐ عمان

☐ اليمن

☐ المغرب

☐ الجزائر

- ☐ تونس
- ☐ السودان
- ☐ أخرى

العمر
اكتب عمرك بالأرقام بالإنجليزية من فضلك.

الجنس

- ☐ ذكر
- ☐ أنثى
- ☐ أفضل عدم الجواب

أي من التعريفات الدينية التالية ينطبق عليك بدرجة أكبر حالياً؟

- ☐ مسلم
- ☐ مسيحي
- ☐ يهودي
- ☐ لاديني
- ☐ أفضل عدم ذكرها
- ☐ أخرى بإمكانك تحديدها

أياً من هذه المجموعات هي الأقرب لمعتقداتك بالوقت الراهن؟

- ☐ مسلم سني
- ☐ مسلم شيعي
- ☐ مسلم سابق
- ☐ لست مسلم منذ ولادتي

حدد أي المذاهب أو المجموعات هي الأقرب لمعتقدك بالوقت الراهن
بإمكانك إختيار أكثر من مجموعة.

☐

شيعة اثنا عشري

☐ من أهل السنة والجماعة

☐ علوي

☐ زيدي

☐ إسماعيلي

☐ صوفي

☐ شافعي

☐ حنبلي

☐ وهابي

☐ درزي

☐ مسيحي

☐ ليس أي مما سبق

Relig

ما هي التربية الدينية أو التقليد الأقرب لنشئتكم الاجتماعية

☐ مسلم

☐ مسيحي

☐ يهودي

☐ بدون دين

☐ أخرى بإمكانك تحديدها

Demographics

ما هو وضعك الاجتماعي حالياً؟ اختر أفضل خيار ينطبق عليك حالياً

☐ أعزب

☐ متزوج ولكن دون أطفال

☐ متزوج ولدي أطفال الله يحفظهم

☐ مطلق

☐ أرمل

☐ أخرى

☐ أفضل عدم الجواب

ما هو أعلى مستوى تعليم رسمي وصلت اليه ؟

- ☐ أقل من الثانوية العامة
- ☐ شهادة ثانوية
- ☐ تعليم تطبيقي لسنتين أو أكثر
- ☐ شهادة جامعية
- ☐ درجة الماجستير
- ☐ درجة الدكتوراة
- ☐ درجة مهنية (JD, MD)
- ☐ أخرى
- ☐ أفضل عدم الجواب

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Politics

إذا كان لابد أن تختار أسلوب حياة، فما هو الأسلوب الأكثر تطابق مع قناعاتك اليوم ؟

- ☐ يجب أن تحكم دولنا بالشريعة الإسلامية
- ☐ أنا مسلم ولكن لا أفضل إقحام الشريعة بكل أمور حياتي
- ☐ توجهي ليبرالي ولا بديل عن فصل الدين عن الدولة
- ☐ أخرى بإستطاعتك ذكرها

ما هي الدول الغربية التي تشكل خطر على المسلمين برأيك ؟ يمكنك اختيار أكثر من دولة

خطره	لا تشكل خطر	غير متأكد
<input type="radio"/> الولايات المتحدة	<input type="radio"/>	<input type="radio"/>
<input type="radio"/> روسيا	<input type="radio"/>	<input type="radio"/>
<input type="radio"/> بريطانيا	<input type="radio"/>	<input type="radio"/>
<input type="radio"/> إيطاليا	<input type="radio"/>	<input type="radio"/>
<input type="radio"/> إسرائيل	<input type="radio"/>	<input type="radio"/>
<input type="radio"/> ألمانيا	<input type="radio"/>	<input type="radio"/>

غير متأكد	لا تشكل خطر	خطره	
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	فرنسا
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	سكوتلندا

إستخدم المؤشر لتحديد درجة خطورة الدول التي تجدها خطره فقط.
أما التي لا تعتبرها خطره فإترك المؤشر على الرقم صفر.

100	90	80	70	60	50	40	30	20	10	0	
											الولايات المتحدة
											روسيا
											بريطانيا
											إيطاليا
											إسرائيل
											ألمانيا
											فرنسا
											سكوتلندا

رتب المجموعات التالية على أساس قدر تهديدهم للعالم الإسلامي من وجهة نظرك. رقم واحد يعتبر الأكثر خطرا

المسيح	
اليهود	
الملحدين	
المسلمين المتطرفين والتكفيريين	

Attitudes to SDO

الرجاء تحديد درجة موافقتك أو عدم موافقتك على العبارات التالية

أعارض بشدة	غير موافق	محايد	موافق	أُتفق بشدة	
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	هناك مجموعات من البشر مهما إجتهدت ستبقى بمستوى أدنى مقارنة بغيرها من المجاميع
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	يجب أن نعمل على إعطاء كل مجموعة فرصة متساوية للنجاح
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	في المجتمع المثالي يجب أن يكون هناك طبقة بالأعلى وطبقة بالأسفل لخلق نوع من التوازن
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	محاولة المساواة بين المجموعات يجب أن لا تكون من أهدافنا بالوقت الراهن
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	المجموعات الأضعف بالمجتمع تستحق كافة الإمتيازات التي تمتلكها المجاميع الأقوى
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	لا يجب أن تهيمن مجموعة واحدة على بقية المجتمع
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	من غير العدل محاولة فرض المساواة بين المجموعات المختلفة
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	علينا أن نقوم ما بوسعنا لإقامة العدل والمساواة بين المجموعات المختلفة بالمجتمع

أعارض بشدة	غير موافق	محايد	موافق	أُتفق بشدة	
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	من باب الاحتياط الأفضل الابتعاد عن الأماكن التي يحتمل وجود يهود فيها
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	الدين اليهودي معادي للإسلام
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	معظم المسيحيين في الحقيقة مسالمين ويرفضون العنف
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	اليهود الذين يعيشو في الغرب يرغبون في مستوى معيشة لائق مثل أي شخص آخر
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	المسيحية دين يدعم الإرهاب
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	اليهود بصفة عامة يرفضون العنف ضد المسلمين

أعارض بشدة	غير موافق	محايد	موافق	أُتفق بشدة	
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	من باب الإحتياط من المهم الابتعاد عن الأماكن التي يحتمل وجود مسيحيين فيها
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	سأصاب بإنزعاج شديد لو تحدثت مع شخص يهودي
أعارض بشدة	غير موافق	محايد	موافق	أُتفق بشدة	
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	المسيحية ديانة شريرة
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	لو كان الأمر بيدي لتجنب التواصل مع أي يهودي
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	أؤيد أي سياسة توقف بناء كنائس جديدة
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	سأصاب بإنزعاج شديد لو تحدثت مع شخص مسيحي
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	لو كان الأمر بيدي لتجنب الاتصال مع أي مسيحي
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	اليهودية ديانة شريرة
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	بصراحة الدين المسيحي معادي للإسلام
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	الدين اليهودي دين يدعم الإرهاب

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Ideologies

أعارض بشدة	غير موافق	محايد	موافق	أُتفق بشدة	
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	يميل الغربيون بشكل واضح إلى التدخل في الشؤون السياسية الداخلية للأمم الأخرى
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	لا يلتزم الغربيون بديانتهم ومعتقداتهم الدينية بالقدر الكافي
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	الغرب عبارة عن أمم شريرة تنوي تدمير الإسلام والمسلمين
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	الغربيون منحازون ضد المسلمين ويمارسون التمييز ضدهم
أعارض بشدة	غير موافق	محايد	موافق	أُتفق بشدة	

أعارض بشدة	غير موافق	محايد	موافق	أتفق بشدة	
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	في الحقيقة العالم الغربي متقدم ويمكننا تعلم الكثير منه
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	المرأة في الغرب تعيش أفضل بكثير مما تحلم به أي امرأة مسلمة
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	يعتقد الغربيون أن مجتمعاتهم وحضارتهم أرقى وأكثر تقدما من الآخرين
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	يجب أن نكون ممتنون للغرب لفتح ديارهم للمهاجرين الذين فرو من بلداننا

الرجاء تحديد درجة موافقتك أو عدم موافقتك على العبارات التالية

أعارض بشدة	غير موافق	محايد	موافق	أتفق بشدة	
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	لكي تكون حياتك ذات مغزى ويكون لها هدف لابد أن تعتنق الدين الصحيح
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	لا ينبغي العبث بمعتقدات الله الأساسية أو خلطها بمفاهيم أخرى لمواكبة العصر
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	عندما يتعارض العلم مع النصوص المقدسة فالمرجح أن يكون العلم أكثر دقة
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	جميع الأديان في العالم بها أخطاء وعرضه للتحريف ولا يوجد ما يسمى بالدين المثالي
أعارض بشدة	غير موافق	محايد	موافق	أتفق بشدة	
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	أن تكون إنسان صالح في حياتك أهم من فكرة الإيمان بالله وبالدين الحق
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	قد تحتوي النصوص المقدسة على حقائق عامة ولكن لا يجب اعتبارها صحيحة حرفيا بشكل كامل من البداية الى النهاية
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	سبب الشر الأول في هذا العالم هو الشيطان الذي مازال يحارب الله بشكل مستمر وشرس
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	هناك نوعان من البشر لا ثالث لهما، اما ان تكون مع فرقة الحق الذي سيكافئها الله او مع فرقة الباطل الذي ستعاقب شر عقاب
أعارض بشدة	غير موافق	محايد	موافق	أتفق بشدة	
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	

أعارض بشدة	غير موافق	محايد	موافق	أنتف بشدة	
					الشيطان مجرد اسم ابتدعه البشر لتبرير دوافعهم الشريرة وفي الحقيقة لا يوجد في الواقع ما يسمى " أمير الظلام " الشيطاني الذي يغوينا
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	قدم الله للبشر الدليل لسعادتهم وخلصهم بهذه الحياة ولذلك يجب إتباع كافة تعاليمه
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	لا يوجد كتاب ديني مقدس بمفرده يجب على جميع الحقائق الجوهرية الأساسية عن الحياة
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	التعاليم الدينية واضحة ولا تحتاج الى التعمق فيها لفهمها وتأويلها لأنها تمثل الحقيقة الكاملة من الله

Click to write the question text

أعارض بشدة	غير موافق	محايد	موافق	أنتف بشدة	
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	الحجاب واجب على كل امرأة مسلمة
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	يجب على النساء ألا يضعن مساحيق التجميل أو العطور عند خروجهن
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	من المقبول للمرأة المسلمة أن يكون لها علاقة مع رجل قبل الزواج
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	شرب الكحول بين الحين والآخر لا يجعل منك مسلم فاسد
أعارض بشدة	غير موافق	محايد	موافق	أنتف بشدة	
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	الموسيقى حرام وأتجنب سماعها
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	أفضل أن أتناول أكل حلال ولكن ان لم يكن متوفر فلا مانع من الإستمتاع بالوجبة
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	الجهاد فرض إجباري وهو واجب على كل مسلم حينما تتاح الظروف المناسبة
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	أدعم تماما المجاهدين الذين يقاتلون الكفار والملحدين
أعارض بشدة	غير موافق	محايد	موافق	أنتف بشدة	
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	حتى لو كان الإعلام الغربي يقلل من قيمة الجهاد ولكنني مؤمن به لأن ذكر القرآن الكريم
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	فيما يخص التربية الدينية فقط التعاليم الإسلامية يجب ان يسمح بتدريسها بمدارسنا العامة
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	ليس لدي مانع من بناء كنائس في ديارنا لأن تعاليم الإسلام تسمح بذلك

أعارض بشدة	غير موافق	محايد	موافق	أتفق بشدة	
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	الذين يؤمنون بغير الإسلام غير جديري بالثقة والاحترام

Click to write the question text

أعارض بشدة	غير موافق	محايد	موافق	أتفق بشدة	
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	أشهد ان لا إله الا الله وأن محمد عبده ورسوله
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	أؤمن بوجود الملائكة والجن
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	أؤمن بالجنة والنار بعد الموت
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	أصلي خمس مرات في اليوم
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	أصوم شهر رمضان بأكمله
أعارض بشدة	غير موافق	محايد	موافق	أتفق بشدة	
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	أنا حاج أو أخطط للذهاب إلى الحج في مرحلة معينة من حياتي
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	أشعر أن الله قريباً جداً مني
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	أشعر أن الله يخاطبني
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	أشعر أن الله يكافئني ويعاقبني بناء على أفعالي
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	أنا ضد شرب الكحول
أعارض بشدة	غير موافق	محايد	موافق	أتفق بشدة	
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	دائماً ما أكل طعاماً مذبوح على الطريقة الإسلامية
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	لا أستمع للأغاني والموسيقى
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	أعرف الكثير عن تفاصيل الإسلام التي قد يجهلها كثيرون من المسلمين
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	أعرف الكثير عن تفاصيل حياة النبي محمد
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	أقرأ القرآن باستمرار وأعرف الكثير عن أمور ديني

Open

في هذه الدراسة أخذنا رأيك في قضايا متعددة ومتنوعة, وسوف نكون ممتنين لو كان بإمكانك إثراء فهمنا فيما يخص توجهاتك نحو الغرب. إستخدم المربع أدناه لتزويدنا بأي أفكار إضافية قد تكون لديك. فمثلا اذا كنت تشعر أن هنالك دول غربية معينة تمثل تهديدا أكبر على العالم العربي والإسلامي فاسمح لنا بمعرفة الأسباب خلف ذلك . كذلك اذا اعتقدت بأننا قد تركنا أي شيء مهم لم نطرحه في هذا البحث فهذه فرصتك لتشاركنا بأفكارك ومقترحاتك من أجل أن نعمل على تطوير هذا المشروع مستقبلا.

Debrief

نحن ممتنون لإشتراككم معنا بهذه الدراسة. كما أشرنا في البداية نحن مهتمون بآرائك فيما يخص توجهاتك بمواضيع إجتماعية وسياسية متعددة.

هذه الدراسة ركزت على التوجهات نحو الغرب والفرق الدينية المختلفة ودور التنوع الديني من وجهة نظر عربية إسلامية. اذا كنت مهتما بالإطلاع على نتائج الدراسة مستقبلا فإحفظ الرابط الآتي وقم بمراجعته خلال ثلاثة أشهر:

[/http://mavorlab.wp.st-andrews.ac.uk/feedback/kwuxphw34gb78mhsd4bnopza](http://mavorlab.wp.st-andrews.ac.uk/feedback/kwuxphw34gb78mhsd4bnopza)

يمكنك أيضا المعرفة أكثر عن دراساتنا الجديدة الأخرى التي نجريها ضمن هذا المشروع على الصفحة التالية:

<http://mavorlab.wp.st-andrews.ac.uk/attitudes-action/contested-social-attitudes>

فريق البحث يكرر شكره وتحياته لكم

د. كين مافور والباحث بشار البغلي

هام : الرجاء النقر على السهم الأيمن مرة أخرى لإنهاء البحث بشكل كامل.

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